

Lutheran Observer.

Unless with proofs of Holy Writ, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing.—Luther.

In Essentials, Unity; in Non-Essentials, Liberty; in all Things, Charity.

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Poetry.

"RECOMPENSE."

BY GEORGE KLINGLE.

We are quite sure
That He will give them back—bright, fair, and beautiful—
We know He will but keep
Our own, and His, until we fall asleep:
We know He does not mean
To break the strands reaching between
The Here and There.
He does not mean, though Heaven be fair,
To change the spirits entering there,
That they forget,
The eyes upraised and wet,
The lips too still for prayer,
The mute despair.
He will not take
The spirits which He gave, and make
The glorified so new
That they are lost to me and you.
I do believe
They will receive
Us—you and me—and be so glad
To meet us, that when most I would feel sad
I just begin to think about the gladness
And the day
When they shall tell us all about the way
That they have learned to go.

My lost, my own, and I
Shall have so much to see together by and by.
I do believe that just the same sweet face,
But glorified, is waiting in the place
Where we shall meet; if only I
Am counted worthy in that by and by.
I do believe that God will give a sweet surprise
To tear-stained, saddened eyes,
And that His Heaven will be
Most glad, most tidied through with joy for you and me,
As we have suffered most. God never made
Spirit for spirit, shade for shade,
And placed them side by side,
So wrought in one, though separate, mystified,
And meant to break
The quivering threads between when we shall wake.
I am quite sure we will be very glad,
Though for a little while we were so sad.

THE BEST WIND.

BY CAROLINE ATWATER MASON.

Whichever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone:
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favoring breeze
Might dash another, with the shock
Of doom, upon some hidden rock.
And so I do not dare to pray
For winds to waft me on my way,
But leave it to a Higher Will
To stay or speed me; trusting still
That all is well, and sure that He
Who launched my bark will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within His sheltering heaven at last.

Contributions.

WHAT THE LITERARY PILGRIM FINDS IN THE BIBLE.

BY REV. HENRY L. GERSTMAYER.

The Bible is enthroned in the heart of humanity regardless of caste, creed, color or country. It is the book for the child and the aged, for saint and sinner. The slave and prisoner have found it has comforted and consoled them. The man in exile has been charmed by its sweet messages. The other day a man was found with a broken heart, and he said: "Give me the Bible to lay my head on." They replied that it was a very hard pillow, but he replied: "It is the only place that has a voice saying, 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.'" Thus the soul that is passing through the deep waters of sorrow is attracted to the Bible. Likewise the literary pilgrim is drawn to the Bible because of its attractiveness in the realms of poetry, literature and romance. Where do Horace, Shakespeare and Milton stand when compared with the poetry and drama of the Bible?

Burke says, "The Bible is not a book, but a literature." The Westminster Confession, in speaking of the Bible, refers to its "heavenliness of matter and majesty of style." So, naturally, the pilgrim in the realm of letters is charmed and fascinated by the contents of such a book. In thus attempting to give a summary of what the literary pilgrim finds in his Bible within the space of a single article, it must necessarily be of a fragmentary character.

We turn to the first verse of the first chapter of Genesis and we read, "In the beginning God." To the lover of the beautiful there is something noble, dignified and majestic in these four words. In point of time there is conveyed the idea of unlimited ages. How fitting to begin the Bible in such a lofty strain!

The Decalogue now attracts us. There is something august yet elevating in this marvelous book. How unlike anything that man has ever penned! This astonishing unlikeness proves its divine authorship. "There is nothing comparable to it in all the literature of Egypt from which Moses and his people had come." These wonderful commandments are unparalleled. They constitute the chief corner-stone of all law. How clean is the tone of divine authorship attached to them!

The poetry of the Bible is of a peculiar yet attractive character. It is not the measured blank verse of Milton. The distinctive quality of Hebrew poetry is its paralleling. Poetical parallelism has been called "the rhythm of ideas." The poets in general express their ideas in harmonious outer garbs of sound and measure, but not so the Hebrew poets—theirs is the harmony of thought produced by paralleling. First the idea itself is expressed, then comes the repetition, amplification or balancing of that idea. Turn to the Psalms and instances can be found. Listen:

"The earth is Jehovah's, and the fulness thereof;
The world, and they that dwell therein."

Or, again:

"He will cover thee with his pinions
And under his wings shalt thou take refuge."

This distinctive feature often makes the exact line of demarcation between the prose and poetry of the Bible very difficult to fix.

Where can be found in the range of human thought the like of the twelfth chapter of Ecclesiastes? In this chapter we have a "Sonnet on Old Age." It begins with that lofty strain, "Remember now thy Creator in the days of thy youth." Read it once again and behold its eloquence. It is epigrammatical.

As we approach the twenty-third Psalm, known as the "Nightingale Psalm," words fail us, as its like is nowhere to be found. We learned it at mother's knee. It is read at the funeral of our loved ones. We mutter it ourselves when the clouds are hanging low. How distinct is its personal tone.

Songs we have, sweet, sublime, and often pathetic. We listen to the glorious song of Moses and the children of Israel on the shore of the Red Sea, and then they are answered by Miriam and the Hebrew women. The Song of Deborah attracts us. Then comes the swan song of Moses; it contains some of the finest qualities both of poetry and oratory. Hannah also sings for us her song of maternal ecstasy. Can we not call this the Old Testament Magnificat?

Is not the Old Testament a veritable inspired story-book? What a panorama passes before us! Is not the story of Jacob a story with a moral to it? What of the story of Joseph? We see the complicated plot here. Moses, Samson, Gideon, Jephtha, David and Goliath, Daniel, Esther, Ruth—what a company! How pathetic, yet how wholesome, are the lessons we learn from the stories of their lives! The stories of "The Arabian Nights," of Nathaniel Hawthorne and Charles Dickens are poverty-stricken in comparison.

Edwin Markham, the author of "The Man with the Hoe," in writing in "The Cosmopolitan" several years ago, speaks of the Gospel as a poem or drama in which Christ is the protagonist. He speaks of Christ as "having the poet's glance and power of lyric utterance." He again says, "Christ possessed an artistic severity of expression." He likens Christ unto Dante when intense and vivid imagery is employed. Ah! is not Christ the great poet of the New Testament, and is not the Gospel the "Epic of Redemption"? Is it not thrilling the millions who hear it to-day?

We must bring this fragmentary sketch to a close. We have no time to speak of Paul's "Psalm of Love," 1 Cor. xiii., nor of the incomparable essays on "Love" and "Holiness" in John's epistles. Gardiner, in "The Bible as English Literature," well says: "If the whole range of English prose style were figured in the form of an arch, the style of the Bible would be the keystone."

Thus the devout literary pilgrim in his quest after the beautiful is compelled to halt before the Bible and there become spell-bound at its matchless and unparalleled beauty and imagery.

Marysville, Pa.

—The outer life of activity never rises above the inner life of communion with God. No one ever becomes a better Christian than he is in his prayer life. Zeal, activity, benevolence, never make a man better than when he is alone with God. Whatever a man is in secret will manifest itself in his outward conduct. The value of spiritual communion with God is evident from this factor. Just as the water in the boiler and in the gauge always stands at the same level, so the life of action corresponds with the life of communion with God.—Christian Observer.

THE \$300,000 NEW ENDOWMENT FOR PENNSYLVANIA COLLEGE AT GETTYSBURG, PA.

BY PRESIDENT WILLIAM A. GRANVILLE, PH. D.

At the meeting of the board of trustees of Pennsylvania College, held December 27th last, it was decided to proceed at once to the collection of \$300,000 additional endowment. A larger annual income is absolutely essential if Pennsylvania College is to remain in the front rank of educational institutions. The cost of running such a college is greater to-day than ever before, and it is sure to increase in the future. We need more income from endowment principally for the following purposes:

(a) TO INCREASE THE SALARIES OF OUR PRESENT INSTRUCTORS.

Their salaries are pitifully small, and there is not one of them who is not serving us at a personal sacrifice. But no matter how willing they may be to work for a pittance, the cost of living has risen, and it is a serious problem for some to properly provide for those who are dependent on them. Before coming to Gettysburg I had been connected with two Lutheran colleges and with two of the largest universities of our country, and I do not hesitate to say that I have never known a more devoted or efficient corps of college instructors than those at Pennsylvania College.

(b) TO EMPLOY ADDITIONAL INSTRUCTORS.

This is imperative if we are to keep in line with the best educational practice of the day. There is already need for an increased teaching staff in order to give the new courses that will be offered next September. So far the only courses given here have been the Classical and the Scientific, but commencing next fall we will offer the following nine courses (the major subjects being indicated in the first six):

1. Greek and Latin.
2. Latin and Modern Languages.
3. Latin and Chemistry or Physics.
4. Modern Languages and Chemistry or Physics.
5. Biology, Chemistry and Physics.
6. Mathematics.
7. School of Finance.
8. Civil Engineering.
9. Municipal Engineering.

And it should be remembered in this connection that students may enter the Freshman Class in courses 4 to 9, inclusive, without Latin or Greek preparation. In that case, however, an equivalent amount of preparation in Modern Languages must be offered. No Lutheran institution in this country offers these engineering courses; in fact, no Lutheran institution in the North or West offers any engineering course whatever. Municipal Engineering is one of the newest branches of engineering, but there is already a large and continually increasing demand for young men trained to do this work. It is closely allied to civil engineering but deals particularly with the problems of a city—as water supply, drainage, sewer system, lighting, streets and pavements, etc. For more information regarding these courses write for the new catalogue now in preparation.

(c) TO BUY ADDITIONAL BOOKS FOR THE LIBRARY.

The library is the most important auxiliary to study and class-room work. Unless means are soon furnished for the purchase of new books the usefulness of our library will be very seriously impaired.

(d) TO MAKE ADDITIONS TO OUR EDUCATIONAL EQUIPMENT.

This need has become especially urgent now that the new courses have been decided upon. The two new engineering courses will require new apparatus.

(e) TO MAKE REPAIRS AND IMPROVEMENTS.

Some of our buildings are old and they will soon need attention in the way of repairs. An electric-lighting plant should be installed for the sake of safety as well as economy.

In order to gain courage and strength for the arduous task of securing this \$300,000 additional endowment, let us take a look backward; let us see what Pennsylvania College has done for us as a Church and as a people. Is this task we have undertaken worth while? As an answer to this question please study carefully the following account of the careers of former students of Pennsylvania College.

	Number.	Per cent. of Graduates.
1. Ministers, ...	655	41%
2. Presidents of Theological Seminaries.....	10	
3. Professors in Theological Seminaries.....	26	1.5%
4. Presidents of General Synod.....	13	
5. Presidents of General Council.....	2	
6. Bishops of the Episcopal Church.....	1	
7. Secretaries of General Mission Boards.....	9	
8. International Secretary of Y. M. C. A.	1	
9. State Secretary of Y. M. C. A.	3	
10. College Presidents	32	2%
11. College Professors	107	6.7%
12. Heads of Departments in Universities.....	1	
13. Provost of University of Pennsylvania.....	1	
14. Vice-Provost of University of Pennsylvania.	2	
15. Lawyers	196	12%
16. Justices of the State Supreme Courts.....	2	
17. Chief Justice Sup. Court of District of Col.	1	
18. Judges of District Court.....	14	
19. Physicians, ...	112	7%
20. Journalists	87	5.4%
21. Editors of Papers or Journals.....	43	2.7%
22. State Governors.....	1	
23. Members of Congress.....	9	
24. State Senators	10	
25. Members of State Legislatures.....	29	
26. Bank Presidents.....	7	
27. Other Bank Officials.....	45	
28. Railroad Presidents.....	2	

Total number of graduates.....1600

What an amazing record! Forty-one out of every hundred of our graduates have become ministers of the gospel, and most of them have at some time served in the home or foreign mission field. The first nine items are a mighty commentary on what the graduates of Pennsylvania College have done in effective work for the Master. Look at item 10. Do you know of any institution of whose graduates two per cent. have become college presidents? From top to bottom the list is a most remarkable one, and no educational institution known to me can show an alumni record that equals this along lines of the highest type of leadership.

Is it worth while to try to collect \$300,000 for such an institution? Yes, and \$3,000,000 would be a very slight token of appreciation for what this, the oldest Lutheran college in America, has already done. Let us thank God for the wisdom of our fathers in establishing such an institution and for the devotion and self-sacrifice of generations of noble scholars who have wrought such mighty works.

Gettysburg, Pa.

THE CHIEF ENGINEER AND THE MINISTER.

BY REV. A. N. WARNER, D. D.

It was on a beautiful fall day when we left Baltimore, Md., by boat, for Jacksonville, Fla. The minister's room was located near the office of the chief engineer and the captain of the boat, which gave him an opportunity to become well acquainted with both of them during the voyage. When we asked the chief whether he was fond of sea life, he replied, "No, I am not, but I have been serving in this capacity for twenty-four years, and I am like you preachers, I do not know how to do anything else, even if I wanted to quit; but we are well paid—preachers are not, as a rule—and if a chief or captain is in this service for twenty-five years he is able to live the balance of his

life. We get no pension, but the company pays us as long as we are able to walk on the boat and write out reports. They never discharge a faithful and competent employee." He paused for a moment, then said: "Does the church do business in that way? I should say not." We thought there was a good deal of truth in what the man said. It seemed impossible for him to drop the subject, for he put the question, "Why does the church not pay better salaries to its pastors? and why not have a pension fund for them in order to help them when the evil day comes?" And when we said the church is poor, then he quickly said, "And that is the way she keeps herself poor."

Brethren, many of our church members are seeking places to invest a large annual surplus income. They give no attention to Home Missions or Pastors' Fund or any other agency of the church. They could enrich the church and relieve the boards from anxiety and worry by their contributions. Oh, how the boards smile when a check for \$500 or \$1,000 comes in independent of the apportionment!

On our arrival in St. Petersburg, Fla., the Presbyterian pastor said to us: "Go over on Central avenue, up on the second floor in a back room in the ——— building, and talk to a worn-out minister who used to do mission work in the western part of your state—Pennsylvania." We found him—not a Lutheran, but one of God's servants. He had no money, but great faith in God, who would provide in the hour of need. He spent all his money in search of health. Some of the good ladies of the town provided him with a room and board. He hoped to recover, and to go back North and earn the money necessary to pay back the people the amount spent for him. Indications were that he could not live long, and a few days later he passed away.

The conditions were sad—no money in sight to pay the funeral expenses; no known relative to whom to report his death. The city council offered \$25.00 toward his burial expenses. The pastors of the town said, "No; we pay the bills." Eight ministers gathered in the undertaker's parlor, where services were held, after which they conveyed the remains to the cemetery, where the body rests peacefully. No aches or pain any longer. His death was published in some papers in the North; the facts became known to the churches he used to serve, and they promptly sent money to pay the expenses. The Pastors' Aid also sent a check.

But why did not these churches render assistance while the brother was still in the flesh? They might have mitigated his agony of heart caused by the extreme condition of poverty and made him feel that his services to the churches when they were poor, struggling missions found recognition and appreciation in his lifetime.

Some good women placed flowers on his coffin. How many bouquets were placed on his table or in his home while he was working hard to establish the kingdom of Christ? Let us give bouquets while our friends are living and are able to appreciate them.

The Church should be prompt to aid those godly men who served her faithfully under peculiar privations and hardships. She might learn a lesson, how to care for her servants, from the government or corporations. The sum of \$3,000 is paid my neighbor, General Chance, a retired navy official, annually. Several firms we know in the North gave some of their afflicted employees a vacation, with a check to defray all necessary expenses. There are many generous and sympathetic people in the church and out of it, but there should be more of them.

Let the church apply her strength and she will accomplish wonders.

St. Petersburg, Fla.

A WORD FROM WATERLOO, IOWA.

BY REV. C. R. LOWE.

There seems to be some interest in Evangelist Sunday among the readers of the OBSERVER. If I am not mistaken, Mr. Sunday came from New Castle to this city. Waterloo is glad he came and did the work here that he did. There were 3,356 converts, and at the end Mr. Sunday received almost \$8,900. We presume this will be painful to "Frederick the Wise" when he reads it. The above wise man will probably think that converts are still handed down from the Sunday bargain counter, though at an increased rate over New Castle, and that a lot of us regular pastors ought to resign our work and leave the ministry because we do not deliver the converts as Mr. Sunday does. But all this makes no difference to Waterloo. What was given, was given with a glad heart and because the givers wanted him to have it, and no one who gave begrudged him a cent.

We do not know who "Frederick the Wise" is. He may be the most venerable father in the Church, but so long as he chooses to register a "roar" over a *non de plume*, attacking one of the foremost pulpites of the day, we will not place him in a higher place than in the rank and file of the ministry or laity. A complaint over a *non de plume* is a brother to the miserable anonymous letter which the writer is ashamed to father. Everything considered, Frederick's pen when it writes of W. A. Sunday writes senseless drivel to the man who has been with the evangelist through one of his religious campaigns. In many respects we differ from the wise man's judgment of the revivalist, his methods, results and motives.

In the beginning, the assertion might be ventured that "Frederick the Wise" never heard Mr. Sunday preach. It can be inferred from several things he says in his article of January 6th, also from the general tenor of the paper. We have men in Waterloo who would read such an article with delight. They are the men who were so prejudiced against Mr. Sunday that they would not go to hear him when they had the opportunity. In Waterloo those who opposed him, and later on went to hear him, came away converted in some cases, and liking him in almost all instances. This is my conclusion from meeting them and hearing of them. There are men who think he is out for the profit there is in it, just like Frederick, but they are not the ones who subscribed and paid anything when the campaign was over.

It is true that Mr. Sunday's vocabulary is different from any we ever heard in the pulpit, but in all the time we heard him there was nothing offensive came from his lips. There is a great difference in reading the wise man's cold, disconnected "Lobster! Lobster!! Lobster!!!" and hearing the man himself use it. Many things he is reported as saying he does not say, and if "Frederick the Wise" did not hear Mr. Sunday's peroration as it is given in the article, we reserve the right to doubt that Mr. Sunday said it thus and to believe Frederick unfair. Mr. Sunday does use that word—I perhaps heard it four times in three weeks—but the spirit of the closing services was such as to eliminate it, and it was not present. Mr. Sunday disregards the age-old tradition of purity of language in the pulpit, and it cannot be denied that in his style there is a spice and a life which is uncommon and more or less fascinating to any save a purist. This we judge from the church-goers, none of whom condemn it so far as we have learned. He speaks as men ordinarily think and speak, and if this manner accomplishes its purpose, who will say it is not good?

I do not believe any style of language is inspired any more than the Hebrew vowel marks are inspired. We maintain that Mr. Sunday's words are usually well chosen, even if common, and if they are sharp and severe, the case warrants it, and he uses language as chaste as any you will find. His command of his vocabulary may well be desired by about 99 per cent. of all preachers and platform orators.

"Frederick the Wise" thinks the pastors in the cities Mr. Sunday fleeces ought to have considerable credit for the results he obtains. This is true in part, to be sure, for they are sowing the seed in and out of season, but that part is not so large as Frederick would have us think. Many of the converts are persons that the pastors could not and do not reach. They have the opportunity and do not reach them. One man who held one of the best positions in this city, and who was a regular church attendant and active, led a double life. He was converted, he confessed, he resigned his position and left town to escape the stigma. Ought his pastor to receive credit? No. Scores of good church attendants promised to forsake the dance and the card-table under Mr. Sunday's preaching. Are their pastors to receive credit? No. There are hundreds of others who have become quickened and enlivened spiritually. Are their pastors to have the credit? Hardly. They have been preaching to these stray sheep for months and have not even headed them toward the fold. I have found all of these classes in my work since the close of the campaign. I have found persons who belong to our own Lutheran Church who would have been lost to us if they had not come to us over the "saw-dust trail" of the tabernacle. What pastor is to have the credit for these? Not I, to be sure. The word had been planted, it is true, but planted among thorns, and the thorns had to be pulled up. We would have passed by thinking all were thorns. And what shall we say of those who never go to the church and who were converted? What Mr. Sunday did in large part would never have been done by the resident pastors. Mr. Sunday does not ask for credit, but rejoices that God uses him in a large sphere, and the Waterloo pastors rejoice in that he has done what they could not. He has made the Word of good report in the city and made it easier for personal workers to do their work. Neither does Mr. Sunday pretend to take care of the converts he "makes." And when he comes no one expects him to stay for the "reduction to working ranks of such a mass of huge babes in the church." That is not what he comes for, and he does not pretend to do that.

Waterloo's estimate of Mr. Sunday's preaching is not the same as that of "Frederick the Wise." Pastors and people here do not think he gets his results because of "emotional thrills." We have spoken with both on this very point. In all of Mr. Sunday's preaching there was not a single appeal to the sentimental and emotional. He did not even invite men to love God because he first loved them. On every hand I hear that he appealed to the sense of right, and that he used the logic and power of God's word and appealed to the sense of fairness and squareness toward God on penalty of condemnation. He fed us milk and meat, and in all I heard there is not a single "graveyard story" of which I remember. Mr. Sunday is a master in telling stories; they are told to show forth the power of the gospel of Christ in human lives, and not for fun. There is mighty little of "pie" and "pastry." If "Frederick the Wise" is a pastor and holds his audience as tightly in his grasp as Mr. Sunday does, and for as long a time, and does not give them a breathing spell, they are as tired as he is when he is through. His preaching is chilled shot

from the Bible as the word of God; it is well illustrated, and it is given forth to convince, not to entertain. Its heaviness is lightened only by his unusual style. There is some noise and laughter before the service, but, once the preaching begins, it stops, and men are eager to get every word. Shakespeare needed the fool to lighten the tension of his plays; platform orators need the funny story; Mr. Sunday injects but very little of this into his discourses.

Frederick's three-fourths of a column about making a city for Mr. Sunday to convert and his making gramophone records is too puerile to note. The wonder is that the editor did not blue-pencil it.

We would deny *in toto* Mr. Sunday's greediness when he receives a goodly sum at the close of his campaign. It takes some people a long time to understand that he goes to any city without any stipulated remuneration. No one has to guarantee a single cent. What he gets is given him freely. He asks no man for money. If the Galloway Company gives him \$500, is he greedy to take it? If James Black wants to give him \$400, is Mr. Sunday greedy to take it? If a groom at a wedding wishes to give "Frederick the Wise" a fat fee for his services—if he is a preacher—is he greedy to receive it? It would be something new under the sun should he refuse it. Waterloo does not think Mr. Sunday greedy. Those who do did not subscribe.

Frederick's entire article would lead a man to believe that Mr. Sunday's whole effort is but a series of fireworks, acrobatic feats and dramatic stunts pulled off primarily because "there's profit in it." We deny the insinuations, not to say charges. Fireworks—call it so if you wish, the zeal of enthusiasm for righteousness and hatred of sin, the fruit of his own experience. Acrobatic feats—we cannot vouch for what he may have done in New Castle, but of what we saw here the last three weeks, all the time we were on the field, his acts in the pulpit were not out of keeping with the general force and manner of his presentation of his subject. He did not "leap up and down on the chair, shouting" in Waterloo, and Sir Frederick we would not be astonished to find that, in your zeal, you have overdone in your description what the facts in New Castle would warrant. We would not condemn a man nor take it ill because he mounts a chair or even the pulpit in a tabernacle if the enthusiasm of the moment warranted it. The difference between the wise man and Mr. Sunday is a difference in judgment, and in Mr. Sunday's case Mr. Sunday decides. His standing on a chair for emphasis did not strike us as gymnasium exercise. Dramatic—yes, at times Mr. Sunday is intensely dramatic. Therein is part of his power. Some of his topics permit it, and their presentation is enhanced by it, and who is he that shall deny its use to a man who can use it. I never heard or saw anything so dramatic or as powerful from any platform by any man as Mr. Sunday's sermon on "Booze; or, Get on the Water Wagon." He held 8,000 men in his spell for an hour and a half until they forgot their surroundings and leaned forward to be sure of every word. The writer has heard many noted and able speakers, but he was never so taken up with the discourse and so lost to the man at his elbow as he was the first Sunday in December when he heard the "Booze" sermon. As for Mr. Sunday's motive, we are pleased to accord him as true a motive as we are willing to accord Frederick, to say the least. The campaign promoters in Waterloo think him genuine. Waterloo was willing to pay the price. We are glad we are acquainted with Mr. Sunday and his supporters; they did us much good and we love them.

Waterloo, Iowa.

CALIFORNIA LETTER.

LOONTOWN, CAL.

DEAR OBSERVER: After a tour of this state, we have settled down for a while at least at Loontown, chiefly because we feel more at home in the society of this place. Our church here is without a pastor at present. For a number of years they had one of those good, old reliable men that every body honors, and while there were no rapid leaps and bounds in the work, every thing moved forward in a substantial way. But the old gentleman could not sing, and one or two women got it in their heads that they must have a young man who could. The old gentleman was about as musical as a bass drum. He only knew two tunes and he always sung them first, and if he started in on one, he always came out on the other. It made people sad to hear him sing. They always thought he was threatened with appendicitis. Well, the old gentleman was somewhat sensitive, and when they intimated to him that the church ought to have a singer, he laid the matter before Providence, and the mail brought him a call to another field, where they wanted preaching and pastoral work instead of singing.

The next Sunday after he left, they had a singer as a candidate. He wore several medals which he had won as a choral director. When they sang the first hymn every body went into ecstasy, and the organist lost her place four times. Sing? Why he could go up and down with the agility of a calliope. Twice I caught myself looking around for the camels, for I was sure they were coming. When we came out of the church a group of boys wanted to know where the circus was. When the candidate stood up to preach everybody held their breath, but it was not long until they let it out in sighs of different size. He could tell "do" by the smell, but he couldn't preach. He could whistle "Yankee Doodle" with variations, but he couldn't stick to a text. He spread himself out until he became gauzy. Afterwards, when some of our neighbors found fault with his sermon, Manda said there were no legal objections to the union of the text and sermon, for they were no blood relations. But say, he could sing! He chopped off his sixteenth notes like a cat eating yellowjackets, and hung on to the dotted notes like a porous plaster. It was as natural for him to sing as it is for a marriagable young lady to smile. But they didn't call him. Somehow the price of singing went down. One woman was mean enough to say that she didn't go to church to hear a concert.

Well, then they had a young fellow from the seminary in the pulpit. He gave his "r's" a trill that shook the loose window panes, and added dignity to his speech. He preached about Daniel and used the most recent scientific inventions to get the old hero out of his lion's den. I was sure he would fall in himself, and when I whispered my fears to Manda, she said she didn't think the lions would hurt him if he did, for he appeared so harmless. Last evening, Manda and I came to the conclusion that if we have good luck with our chickens next year, we will endow a chair in the Seminary for instruction in practical humility. Nobody wanted the young fellow for pastor, except a half-dozen women who had unmarried daughters. For several Sundays now there has been no preaching, and quite a few of our people are attending the Presbyterian church. There was some talk of sending a call to the old gentleman again, but when one of the deacons wrote to him about it, he said that they should set the call to the music of "Willie, We Have Missed You," and sing it through a megaphone, and he would see if he could hear it.

Sincerely yours,

HIRAM MILLER.

FOREIGN MISSION DAY

IN THE

Church and Sunday School,

FEBRUARY 19, 1911.

"How shall they believe in Him of whom they have not heard?"

ANNUAL MEETINGS.

BY REV. R. M. DUNKELBERGER.

For the new missionary to write about anything else at the present time than the annual meetings which have just called so many of the Christians from all parts of our field into Guntur would be treason to his own impressions. There are many great things happening in our mission every year; but this, from the standpoint of display, is about the largest. The first event which calls so many people here is the annual examination. Every catechist, sub-catechist and teacher is required to be present and take an examination. For this they have been given books to study and have been preparing during the year.

However, there were other things arranged for their benefit. Every afternoon, after the examination of the day was over, an interesting lecture was given to them on some topic of interest, either for their personal development or for the advancement of the people with whom they are working. This year these lectures were delivered by Dr. Schulze.

On Sunday morning occurred the communion service for those who come from all parts of the field. The church was filled and there were quite as many outside as there were inside. Yet with all, they were well-behaved. It did seem as though there never would be an end of the communicants. There were more than nine hundred of them.

Another thing that brought a large number of the Christians in from the district was the annual Sunday-school convention. This really occurred on Monday, but many of the people spent Sunday in Guntur also. At the Sunday afternoon meeting of Sunday-schools over two thousand people were present. For their benefit a special meeting was held in the open air that evening. This was addressed by Rev. Nicholson. It was really quite picturesque. In the center was a table, which served as a speaker's stand. Around it on all sides the people were collected in amphitheater style. Those near sat on the ground; those more distant sat on benches; while on the outer edge there were many standing. As one looked over the vast number of people one could not help but feel that it must have been to a somewhat similar assembly that Christ often talked.

On Monday morning the annual Sunday-school convention occurred. Here, with a little guidance on the part of the missionaries, the people performed their work. They elected officers, heard committees' reports and voted on questions which concerned them. I could not help but compare it with some conventions I have attended in America. Considering the education and opportunities of these people, the comparison was favorable to India. This really completed the meetings of the week. While there was a meeting of our Indian Synod and also a meeting of Conference, these were not attended by many of the native people.

It remains only to speak of a few impressions. When you see this great number of teachers and

helpers assembled you cannot help but feel you are in the midst of a large work. They only represent the native Christians whom they are teaching. Yet they number about five hundred.

The orderliness of the meetings was noticeable. It formed quite a contrast to the disorderly crowds of untaught Hindus one sees in the villages. One can easily note progress in their conduct. This was especially noticeable in the communion service and at the Sunday evening meetings. The people also were quite reverent. This was seen to good advantage on Sunday evening, when the crowd had begun to break up. Yet when one stood up to pronounce the benediction a hush passed over the assembly and they bowed their heads in reverence.

Organization, too, is a thing to be noted. To call five hundred men and women workers from their fields for examination is not an easy thing; yet it passed off as though it was an every-day occurrence.

The benefits derived must be many. These examinations mean study and advance on the part of the teachers. This is very important where the climate and surroundings tend to make people lazy.

It means a spiritual uplift. To come under the influence of the lectures they hear delivered here means new strength. Their village life is very lonely. Besides the missionary of the district, no one really can give them much spiritual help during the year. So here they can get it.

They, too, may see the size of the work they are engaged in. It no longer is in its beginning. It is a great, successful, well-established work of which they are a part.

For their lonely lives it is a social time to be looked forward to and to be cherished in their memories. They meet relatives, school-mates and old friends here. Then, too, they meet all the missionaries.

It, too, is encouraging to the missionaries. To see in concrete form so many helpful results of their work means much.

And then we hope that the Hindu community will not fail to be influenced by this show of what Christianity is doing.

Guntur, India.

"TO ALL PEOPLE."

BY FRANK D. ALTMAN, D. D.

The success of the missionary cause turns upon the spirit of this passage: "If any man have not the Spirit of Christ, he is none of his." No stopping short of the conviction that what we have needed for *our salvation*, other people will need for *their salvation*. It is too late to discuss the question as to what God will do with the heathen. I don't know what he will do with them. I know what the Bible says about it. If the heathen have the Spirit of the Lord Jesus, they are his, and if we have not the Spirit of the Lord Jesus we are not his.

The New Testament treats the case exactly as if all men really needed a divine Redeemer. The last utterance of the Master, in the supreme moment of his earthly history, after many a century of preparation, opening the hearts of men, lifting them up, was: Go everywhere, teach, preach, baptize, agonize, give sacrifice, out to the very ends of the earth. And lo! I am with you always, and you shall lack no good thing. Our Lord seems to think the heathen have a great need for the Gospel.

Those millions want a chance. We surround our children with the best possible opportunities, and see that they have a fair chance for the development of good character. The law that holds over our chil-

dren holds over all children in China, Japan, India and Africa—that just as we multiply the light and the favorable circumstances about them, we increase their chance for heaven. I think it is sound philosophy. I believe that in proportion as we act by it, we will be safe. These people in darkness need the gospel, and we are to carry it to them—and more than that, we *need* to carry it. Our progress in the Christian life demands it. We advance through service for others. God wants a church desiring earnestly the best gifts, struggling on to the best possible attainments, pushing into every open door, and walking in his law. He takes the great dying world and puts it down upon the sensitive heart of the church and says to believers: “Here, you are in partnership with me, you are co-laborers with me. It is a part of your business to see to it that these have the Word given them. Come up to the help of the Lord, to the help of the Lord against the mighty.” This is our privilege and duty. The church, by giving, and praying and planning campaigns for the salvation of men, by fighting magnificent battles for righteousness, will grow into manhood in Christ Jesus. God puts this work upon us for our good, that we may be matured and strengthened, that we may have a full cup of joy and be glad we are in the King’s service.

Dixon, Illinois.

EDISON’S “CELLS” AND SOME OTHER MATTERS.

BY REV. L. S. KEYSER, D. D.

A few more words must be said relative to Mr. Edison’s cell theory, which we discussed in our first article. It will be remembered that he grounded his disbelief in man’s personal immortality on the view that man is a collection of myriads of cells, endowed with life and intelligence; then when death comes, those cells are dispersed, and the conscious personality is lost. That man’s body is composed of cells is, no doubt, a scientifically established fact; that they have the vital principle is also true; but that they are endued with mind is mere guesswork. In some respects they may act as if they were so dowered; but the cells of plants and animals act just as intelligently. The process of crystallization, which takes place in lifeless material, also acts as if it were endowed with mentality, following with wonderful accuracy certain mathematical lines. So electricity and magnetism sometimes do things that look like intelligent action. Why, even the snowflakes come together in the most wonderful crystals. Does Mr. Edison therefore believe that all these atoms and molecules are gifted with thought? No; behind all of them there is something mysterious that we cannot help thinking must be divine—that is, supernal intelligence.

In our first article we argued that dead atoms could not of themselves take on life and intelligence; therefore if they come together in cells that have life and intelligence it must be because some power extraneous to themselves has touched and moved and vitalized them. That power must be something apart from matter; it must be the master of matter, or it could not manipulate matter; it must also have infinite intelligence, or it would not know matter so perfectly; it must have volition or will, or it could not determine at a certain point to touch matter, nor the ability to carry out its decisions. There you have all the qualities of a Supreme Person—one who has infinite power, will and volition. By the same token he must be both immanent and transcendent.

Now, if he infused general mind into those cells, then brought them together in such a way as to pro-

duce a being with a self-conscious, volitional mind, a mind that is something separate and distinct from the cells, yet operating in and through them, why should not that mind be an entity and be called a soul, and why should it not have an existence independent of matter after the cells have been destroyed? The atoms could not have produced the cells; the cells could not have made themselves; of their own accord and undirected they could not have formed such a being as man. Then to attribute immortality to those dead atoms, or even to those living cells, and yet deny it to the mentality that formed and combined them in so marvelous a way is surely going to the length of absurdity.

However, we must frankly admit that the doctrine of immortality cannot be satisfactorily proven on a merely materialistic basis. The trouble with our inventor is, he has gotten his eye on “cells,” and they bulk so large before him that he can see little else. Had he studied man more and mere cells less, he would have come to a far different conclusion.

So much, then, for Mr. Edison’s cellular hypothesis. Let us now see whether his other statements are true, and logical. He declares that his only arbiter is reason. “My guide must be my reason,” is his proud and egotistic boast. We want to know whether he is a master in his own professed domain.

He says he believes in “Supreme Intelligence,” “a Supreme Intelligence,” “a Supreme Being.” These are his own phrases. Here is one of his statements: “But my investigations into matter, and the investigations of thousands of others into matter, all tend to show, beyond dispute, the presence of Supreme Intelligence.”

For this admission we are glad; but when we come to note the kind of a Supreme Being he believes in, all our joy vanishes. See the wonderful logic of the great inventor. In one sentence he says emphatically that he believes in “a Supreme Being,” then, just a couple of sentences afterwards, he declares, “I do not personify it; I think it quite impossible to do so.” Think of a great scientist and logician calling a Supreme Being “it”! Then think, too, of calling this “it” a Supreme *Being*, and yet denying that he is a person! What a loose and illogical way of using the commonest words! If this something Mr. Edison calls “it” is not a personality, then “it” cannot be a being. Observe, too, the great bigness of the assertion, “I do not personify it.” No, truly, he does not! If there is a Supreme Being he must be a person in himself; no poor, puny human intelligence can “personify” him. What our would-be philosopher should have said is, “I do not attach the idea of personality to this Supreme Being.” While that would have been a contradiction of terms and thought, it would at least have had a little of the desirable quality of modesty.

Remember that Mr. Edison admitted again and again in this interview that he believed in a Supreme Intelligence. Yet this is what he says in one place: “Divinity? It is the mind which is divine, if we admit the word at all; and mind, as I have said, consists of the collected intellect of all the cells which form a man.” So the only divinity that Mr. Edison accepts is the human mind, and yet he says there is a Supreme Intelligence. So the human mind must be this Supreme Intelligence! If that is not a rational position to hold, where will you find one? Or do Mr. Edison’s “Divinity” and “Supreme Intelligence” mean different things? If so, what is the difference?

The fact is, everything goes to show that Mr. Edison is only a pantheist, which means that the “Divinity” that made this wonderful universe comes to consciousness only in the mind of man. In the

name of sense, how can any thoughtful man call such a god a Supreme Being? He cannot be supreme because he is only in nature, not over and above nature. It is such a pity that men who pose and pass for great thinkers use common words so loosely and illogically. More than that, pantheism is itself a contradiction both of terms and of thoughts. Why? Because its god is an "Unconscious Intelligence," and that is no intelligence at all. An intelligence that is not even self-conscious is no intelligence worthy of the name. To think that the intelligence that formed this marvelous universe, and man, its most wonderful creation, is still so lacking in intelligence as not to know itself—this is to think an utter impossibility. The "Unconscious Intelligence" of pantheism arrives at consciousness only in the mind or thought of man, so say its advocates. Then man must be more intelligent than the Unconscious Intelligence that produced him; and yet man cannot make so much as an atom of matter; nay, he cannot see an atom, or even form anything but a very hazy idea of an atom!

Next, we must analyze what Mr. Edison says about Christ. He pays him a number of compliments. We must beg pardon for feeling that they are only patronizing compliments, and do not ring genuine, but seem like an appeal to the galleries. First, he puts Christ in a class with Buddha and Confucius, but afterward admits that he was "the greatest moral teacher of them all." He also says: "Christ was one of the greatest men who ever lived, a towering mental giant among the thinkers of his time. He was a wondrous teacher who saw far and straight into the heart of the great laws which govern human life." That is quite a fine compliment, truly; but listen: "I seriously doubt if Christ, who was the greatest moral teacher of them all, laid claim to actual divinity. . . . I am not in the least convinced that he laid claim to any power to perform miracles. Such claims are not in keeping with the fine, strong, simple, truthful character of the great man, and the records which have come to us from those far times are probably imperfect and inaccurate."

We would ask Mr. Edison where he gets his conceptions of Christ. Does he not get them from the New Testament? Where else could he get them? Surely not from the few words said about him by Josephus, Tacitus and Pliny, which are mere glimpses of his character and person. Now if the gospels are so full of fables that we cannot believe them when they tell us about his miraculous conception, his many miracles, his resurrection and ascension, how can we put any credence in their portrayals when they set him forth as a good and great man? Where does Mr. Edison learn that Christ was "the greatest moral teacher of them all"? The same evangelists and apostles who tell us about his goodness and greatness tell us with just as much clearness and positiveness about his miracles. Why, according to them, he himself appeals to his "works" as proof of his divinity. He says, "Believe me for the works' sake." If the gospel writers were such impostors or dolts, no matter which, as to attribute the most wonderful miracles to Jesus, when he never really performed any, their whole testimony is discredited, and we cannot believe them when they say Christ was a good man and a great genius. To pick out of the gospels just what suits us and reject the rest as fable is a most irrational procedure. For *non sequiturs*—if one dare to pluralize in that way—commend us to our modern rationalism and infidelity.

Let us note what "the great inventor" says about the Ten Commandments. He says: "Moses was tremendous. In the Ten Commandments the Jews devised a fine epitome of the great moral laws which

stand to-day, and will so stand through all the ages, no matter what developments may come, discoveries made." More logic! What is the first Commandment? "I am the Lord thy God; thou shalt have no other gods before me. . . . I am a jealous God, visiting the iniquity," etc. And yet Mr. Edison declares again and again that he does not believe in a personal God, does not believe in worshipping one, does not believe that he rewards and punishes men for their virtues or their sins; indeed, that there is no "Divinity" but the human mind. The second Commandment is, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." This Commandment is a straight contradiction of Mr. Edison's fundamental creed. Yet he thinks the Ten Commandments will always "stand," and are "a fine epitome" of all moral law. At another place he says that Christ "arrived at the conclusion summed up in the Commandments, but his conclusions were much finer, clearer than the others," namely, 'Buddha, Confucius, and so on. Well, what did Christ say was the summing up of the Commandments? This: "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself." But Edison does not believe in a personal God. So at every turn he contradicts himself.

It is difficult to follow this great philosopher in an orderly way, for he jumps from one thing to another, and then jumps back again, and repeats himself over and over, without logical sequence. Here is a sample of acute reasoning:

"We are clever, and are moving forward slowly. The best part of progression is that part which finds the false and then discards it. We cannot get the truth without first throwing out the false. The decline of the religions is a part of that essential process." Then immediately: "We are machines. Machines are governed by unalterable laws. But this worship of an individual god, all this creedism and theology, is (are) wrong. There is no human individual except the cell, and of the cell we know but little. The brain is what loose thinkers have mistaken for the soul, and the brain is but an aggregate of cells. Accident can take from it, disease can sicken it and ruin it, surgery can take from it and add to it. It is a mere machine, the highest type of all machines, but still a mere machine. The sooner this fact is accepted and used as the foundation of investigation the sooner will the mysteries of the universe be solved, if ever, by mankind."

It scarcely seems possible that any man could be capable of putting together such a paragraph. Man a mere machine, and yet he is able to "find the false and then discard it." He must "first throw out the false" in order to "get the truth." How can a "mere machine" do this? Besides, if we are mere machines, why does he blame some of us for clinging to religion and theology and the Bible? We are "mere machines;" how can we help it? Worst of all, he deliberately calls men "mere meat machines." Well, if he regards himself as only a sausage-grinder, we cannot help it. We have higher ideas of mankind.

What are we to think of a man who knows so little about rational human beings, with conscience, moral judgment, free will, love of the good, the beautiful and the true, aspirations after holiness, God and immortality, as to call them "mere machines," and "meat machines" at that? At one place our great logician says he cannot help believing as he does. Perhaps so, and that may be the reason he believes himself to be only an automaton, a "mere machine," and a "meat machine." But because he is a crass materialist—"of the earth, earthy"—he

ought not to think that all his fellowmen are steeped in the same quagmire.

Never before have we had such convincing proof of the truth of the Good Old Book—give it to us a hundred thousand times rather than Edisonism—when it says, "Except a man be born anew, he cannot see the kingdom of God." Also: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Again: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." What such men, be they great or small, need is conversion; and they can have it by going to God humbly and earnestly, in the name of Christ, in penitence and prayer.

Canal Dover, Ohio.

A COLLEAGUE'S VIEW OF DOCTOR ORT.

BY PROF. V. G. A. TRESSLER, D. D.

It was not a surprise to those of us who knew him closely when the news came, "Dr. Ort has gone." For months he had been shut in, and his physicians, his family and friends knew that recovery was impossible. Yet, though he was shut in, through autumn and winter his friends were never shut out. Sitting in an easy chair or propped in bed by loving hands, he conversed for an hour at a stretch with students, professors or friends who called to pay their respects, to discuss theology and the church, or to get aid and information on some matter involved or abstruse which persisted in bothering the brain.

When I think of these last trying days of his, days when the expected strength failed to assert itself and the thought must have been gradually borne in upon him that he would not teach again—and he loved to teach—when pain became frequent, even continuous; when he heard the college bells and college yells and knew what it all meant and yet must forego it all; and when I remember how cheery and selfless he was throughout, I marvel at it. Just a week, or thereabouts, before the end he talked to me about the church for half an hour until, rising to go, I could not help saying, "Well, Doctor, I hope I may always be as cheerful as you are now."

It was a matter of common remark that his sickness did not monopolize him. To the end he thoroughly enjoyed a theologic discussion. No student brought mental difficulties to him without returning to his room at least stimulated. This was really elemental to Dr. Ort. He could not help being inspirational, and after all is said, the inspirational teaching and teacher are always remembered with a reflex of vital attachment. The teacher who faces in a white heat the factual and tactile things and makes them into systems and spectra, and then puts these into soul and marrow, such a teacher has caused many a clod to be reborn into the kingdom of letters and science, and if he is a Christian, has brought many a one into the very kingdom of God. Such a teacher was Doctor Ort.

It was not gratuitous that those who knew the work of teaching, and at the same time knew his capacity, called him back to the institution he served, time after time, until finally as president, professor of Philosophy, and later of Theology, he filled out the measure of his strength—a measure by no means ordinary in scope.

It is not idle praise nor sentimental eulogy to say that among American Lutherans he had in native ability of intellect few peers, and perhaps no superiors. Any one who knew him, either as student or teacher

or friend, will recall his really phenomenal ability for discriminating analysis and lucid statement. Alike in the pulpit or the lecture-room he showed a mastery of analysis and synthesis. His argumentation never had the appearance of being forced. He always gave the impression of easy mastery and a fulness of reserve power. This was a factor of no mean worth in his fascinating teaching. In theology, his mental gift, his philosophic scope, his competency of statement and his deepening apprehension of the body of the evangelical faith which he taught, made his classroom to be a focus for student and stranger. Even in ordinary conversation he was apt to swing the topic over into the philosophic realm, yet always with such clearness that an amateur might follow and see and be astonished.

It was this bent of mind which gave him a largeness in all his mental attitude. He was large in his individual kindness, large in his intellectual concepts, large in his evangelical interpretations. Personality usually shaded away into problems with him. I think that he saw men as in a landscape, and liked to think of them best not in themselves, but as features—prime features, if you please—of the great redemptive process. This softened all personal asperities and also kept him vigorous in a high realm of thought. A thousand pities it is that with such resources of mind and equipment of personality he has not left us some volumes of theologic permanence. Had he left any, they would be permanent and fundamental contributions to Lutheran thought, for Doctor Ort was a creative thinker who made his own molds.

Springfield, Ohio.

THE KAISER'S MAXIMS.

The emperor of Germany has always before him the following rules when sitting at his desk in his workroom:

Be strong in pain.

To wish for anything that is unattainable is worthless.

Be content with the day as it is; look for the good in everything.

Rejoice in nature and people, and take them as they are.

For a thousand bitter hours console yourself with one that is beautiful.

Give from your heart and mind always the best, even if you do not receive thanks. He who can learn and practice this is indeed a happy, free, and proud one; his life will always be beautiful. He who is mistrusting wrongs others and harms himself.

It is our duty to believe every one to be good as long as we have not the proof to the contrary; the world is so large and we ourselves so small that everything cannot revolve around us.

If something damages us, hurts us, who can tell if that is not necessary to the welfare of creation?

In everything of this world, whether dead or alive, lives the mighty, wise will of the almighty and all-knowing Creator; we little people only lack the reason to comprehend it.

As everything is, so it has to be in this world, and, however it may be, should always seem good to the mind of the creature.—Ex.

—Guard within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness. Know how to replace in your heart, by the happiness of those you love, the happiness that may be wanting in yourself.—F. W. Faber.

Our Young Lutherans.

INTERNATIONAL SUNDAY-SCHOOL LESSON.

First Quarter: Lesson V. January 29, 1911.

Jehoshaphat's Good Reign in Judah. 2 Ch. xvii. 1-13.

Golden Text.—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. vi. 33.

COMMENTS BY PROF. J. A. SINGMASTER, D. D.

Jehoshaphat (Jehovah is judge), the fourth king of Judah, son of Asa, was one of the best of the Jewish rulers. His reign began when he was 35, and continued with great prosperity for 25 years—three years during his father's life and 22 alone (B. C. 918-892). His character was on the whole righteous, though it lacked firmness and consistency. His sin was his alliance with the wicked kingdom of Israel, even giving his son in wedlock to Ahab's daughter. Nevertheless, the good in him predominated, and his reign was the best since the time of Solomon.

I. Obeying the Lord (vs. 1-4).

A Wise General.—The Jewish kings were nearly always at war, or at least prepared for it. Jehoshaphat had a large army. He thus overawed neighboring kingdoms. Having most to fear at first from an invasion on the north, he "strengthened himself against Israel" by placing strong forces in the fortified cities of Judah, and garrisons in vantage places and in the cities of Ephraim, which had been taken from Israel. He thus showed his military skill and wisdom.

A Pious Ruler.—One might suppose that a man of war would be weak on his spiritual side. But Jehoshaphat, like David, Washington, Havelock, Gordon and others, was a man of God. He walked in the ways of David, the great king, in so far as he served God. He avoided the popular but defiling worship of Baalim. He sought Jehovah and walked in his commandments. He spurned the "doings of Israel" with its calf worship. Thus we have a man with a strong arm and a clean heart, the kind of man fit to rule a people.

II. Established by the Lord (vs. 5-6).

The Stable Kingdom.—Because Jehoshaphat was pious, "the Lord established the kingdom in his hand." The worldly philosopher would say that his wisdom and might made him secure. Yet history proves that the strength of a man or a people is not its army, but virtue and righteousness. Even Jehoshaphat was thrice punished by the Lord for his sins. The entire course of Jewish history reflects the character of the rulers, prosperity rising or falling as they were good or evil. No nation can prosper unless it does right.

The Rich Sovereign.—Jehoshaphat had a personal reward, beyond the stability of his reign, in great riches and honor which the people showered upon him. He was loved for his character and the beneficence of his rule. People fared well under him and delighted to express their appreciation with valuable gifts. Thus the king was able to maintain great royal state and glory. Translated into our times, the thought of the lesson is that godliness is profitable for the life that now is, as well as for that which is to come.

The Thorough Reformer.—The king's heart was lifted up, but not with pride; rather with a holy ambition to serve God. He made thorough work of cleansing the land of the remnants of idolatry which had escaped his father, Asa. He took away the high places and groves (the pillars or images of Ashtarothe) out of Judah. The very roots of sin should be removed to insure safety.

III. Teaching the Law of the Lord (vs. 7-9).

The Noble Teachers.—The uprooting of wrong was followed by an implanting of truth. A campaign of education was begun in order that the people might understand for themselves what was right and good. A corps of noble men were sent forth to teach and to set the matter of education in order. There were five princes, nine Levites and two priests. What their respective work was, we know not. No man is too great to be a teacher. Perhaps these men were what we might call the bureau of education. There was a wise combination of talent and position. Education was not divorced from religion, for there were Levites and priests at the head.

The Divine Book.—The text-book was the Bible, as much of it as was then extant. The "law" was, of course, the Mosaic law as contained particularly in Leviticus and Deuteronomy. We believe that all questions, great and small, pertaining to individual, social or national life, find their full and only answer in the Bible. As a matter of fact the laws of all the great Christian nations are based on the Bible. No one can truly prosper who ignores the divine book. It was the hope of Israel 3,000 years ago, and is that of America. Good government of yore was coincident with the revival of Bible reading. The method of teaching is not given. Temporarily it may have been by public reading and lecturing, somewhat like that described in Nehemiah viii. Regular and constant instruction of children at school does not seem to have been in vogue. The free public school, as we have it, is entirely modern.

IV. Reaping Rich Reward (vs. 10-13).

Peace.—The fear of the Lord (or terror from the Lord) fell upon all the kingdoms . . . round about Judah, so that they made no war against Jehoshaphat. That is, there was a wholesome fear of Judah. God protected his people against the ravages of war, which at best is cruel and destructive. Solomon says (Prov. xvi. 7), "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Prosperity.—The old enemy of Israel, the Philistines now paid tribute, and the Arabians brought in rich gifts. "And Jehoshaphat waxed great exceedingly." He built castles and cities of stone, where his resources were gathered, and he had "many works" going on throughout the land. He also was great in his military preparations. How much better, however, would the world be if war and all pertaining to it had never been known.

Practical Reflections.

It is one's duty to be prepared for attack.
Evil is ever a source of weakness.
An open Bible is a nation's safeguard.
Piety and prosperity go hand in hand.
Gettysburg, Pa.

YOUNG PEOPLE'S PRAYER MEETING.

Bible Study.

Topic for January 29, 1911. A Missionary Journey Around the World. 1. Missions in the United States. (North and East). Jonah iii, 1-10.

BY REV. J. B. GUINEY.

I. Christ's kingdom takes in both Home and Foreign Missions. Matt. xxviii, 19, 20; John x. 16; Matt. viii. 11; Mal. i. 11.

II. Christ died for all men, and it does not matter where one goes he is the same Savior. John iii. 16; John vi. 51; Rom. v. 8; 1 Tim. ii. 6; 1 John ii. 2.

III. Missions to the slums. Luke xv. 11-18; Luke xix. 10; Matt. xx. 1-10.

IV. Missions for prisons. Acts xvi. 16-34; Luke iv. 18; Matt. xxv. 36.

V. We need missionaries in our large cities—men like Jeremiah, Jonah and Paul. Jer. xxxii. 1-5; Jonah iii. 1-5; Acts xvii. 22-30; Acts xvii. 1-4.

VI. There are the immigrants who come to us. What can we do for them? Luke x. 30-37; Luke iv. 25-27; Acts x. 23-29.

Montoursville, Pa.

CHRISTIAN ENDEAVOR TOPICS.

Seed Thoughts.

Sunday, January 29. Topic—A Mission Journey Around the World. I. Missions in the United States (North and East). Jonah iii. 1-10.

BY REV. P. A. HEILMAN.

The last meeting of the month is always a missionary meeting. Twelve missionary meetings this year—missionary journeys around the world, spending a whole evening at some important mission field.

To-night, Home Missions. Real missionary work begins at home. Jesus said to his disciples, "Begin at Jerusalem." Each home church becomes a Foreign Mission center. The more home work done, the more foreign.

Daily Readings. Follow these up all the week, and see what a splendid preparation it will be for the Sunday evening subject. No trouble to talk on the lesson if you have read the "Daily Readings."

Something definite. Is your society doing something special for missions? You will never do what you might unless you have a missionary of your own; some one you know by name, and can pray for and give to. If not a missionary, a catechist, or a student in the Watts College, or a native worker, or an untainted leper-child, or some shares in the Young People's Home Mission movement. Write the boards about it.

Study your own missions in the North and East. Have some one tell how many missions we have in all the Northern and Eastern States. Tell how they are conducted, how much money is given to a mission and how the Home Mission work is conducted. Find out the names of your Home Mission board, who the secretary is, and the treasurer, and when and how often the board meets.

The first missionary to the Lutherans of this country was Rev. Henry Muhlenberg, in 1742, who came here from Germany. Our Home Mission work grew out of this foreign missionary service, and now the foreign missionary service in turn grows out of our home missionary service.

Given the Gospel to give. Certainly not to selfishly enjoy it ourselves, but to send it to others. In another sense we are to begin at home, in our own home, to bring the members of our own households to Jesus—parents their children; and those who are Christians, to influence those who are not.

Study up all the steps of this year, and you will be more familiar with mission work than ever you have been before.

Rescue Missions is a good place for Christian Endeavorers to work.

Baltimore, Md.

—The true strength of every human soul is to be depended on by as many nobler as it can discern, and to be depended on by as many inferior as it can reach.—Ruskin.

Bible Readings.

M., Jan. 23. An ancient missionary. Amos vii. 10-17.
T., Jan. 24. A city missionary. Jer. xxxii. 1-5.
W., Jan. 25. Missions to strangers. Luke iv. 25-27.
T., Jan. 26. Missions to our guests. Lev. xxv. 35-38.
F., Jan. 27. Missions to the slums. Matt. xxii. 1-10.
S., Jan. 28. Missions to prisons. Acts xvi. 16-34.
S., Jan. 29. Topic—A Missionary Journey around the World. Missions in the United States (North and East). Jonah iii. 1-10.

LUTHER LEAGUE TOPICS.

January 29, 1911. 1 Tim. iv. 1-11. The Effect of the Reformation Upon Monasticism.

BY REV. H. E. CLARE.

The "Standard Dictionary" defines monasticism thus: "The system, spirit, practices of monks, nuns, or other religious persons living in seclusion or in communities." In commenting upon its origin in the third century, Kurtz says: "Disgusted with worldly pursuits and following an impulse of the oriental character in favor of the contemplative life, many ascetics withdrew into deserts and solitudes, there as Anchorets, amid prayer and labor, privation and self-denial, wringing out of the wilderness their scanty support, they strove after holiness of life which they thought they could reach only by forsaking the accursed world." Monasticism, therefore, began under the impulse of the desire for sanctification. But that impulse was not enlightened by the true knowledge of God's intentions with respect to man. God does not save man out of the world but in it; and it is not only in communion with God, but also in fellowship with men that we are sanctified. Monasticism, therefore, took a wrong direction, and even that original impulse of the desire for holiness soon gave way to base and sordid motives, and consequently, at the time of the Reformation, and long before it, monasticism was indescribably corrupt.

It is conceded that it served some grand purposes in the Middle Ages. Many of our greatest treasures were preserved by the monasteries. But the system had become an oppression, a hotbed of vice, a hierarchy of iniquity. It was, therefore, inevitable that the Reformation should lead to its destruction in all Protestant lands and to its vast improvement even in Catholic countries. It exists to-day wherever Rome exists, but that "sword of the Spirit," unsheathed by the Reformation, has lopped off many of its vilest features and holds many of its iniquitous tendencies in restraint.

The Reformation opposed it on three grounds:

1. It was hierarchical in all its tendencies. It was the foe of all religious freedom. It was the bond-servant of Rome in her false pretensions and religious tyranny. The Reformation opposed it with the doctrine of the universal priesthood of believers.

2. It was the bulwark of false doctrine. It subverted the gospel, despising in its work-righteousness the grace of Christ. The Reformation assailed it with the doctrine of justification by faith.

3. It was morally corrupt. The lives of priests and monks sadly exemplified the truth that character cannot rise above doctrine. The Reformation, in its exposition of saving faith, made an insistent claim for the fruits of righteousness.

Wilkinsburg, Pa.

Luther League Daily Bible Readings—January 23-28.

Monday: John xvi. 13-15—The Spirit of Truth.
Tuesday: Dan. xi. 30-37—Tyranny to be Overcome.
Wednesday: Matt. vii. 15-23—Beware of False Prophets.
Thursday: 1 Cor. vii. 28-40—Marriage Sanctioned.
Friday: Rom. xiv. 14-23—Uncharitable Judgment.
Saturday: Tit. i. 1-16—Sincerity of Heart.

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FRIDAY, JANUARY 20, 1911.

Heresy is an Error; Intolerance is a Sin; Persecution is a Crime.—Dr. Philip Schaff.

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SAMUEL ALFRED ORT, D. D., LL. D.

As we were going to press last week the deplorable news reached us that Dr. Ort, of the chair of Systematic Theology in Wittenberg, and Dean of the Theological Faculty, had passed to his reward. The positions of responsibility and influence which he filled, and the variety and success of his labors have already been noted by Dr. Schwarm.

Unquestionably a great man has fallen from the ranks of the Church militant. Dr. Ort was a strong personality, physically and intellectually. He conveyed the impression of power, of competency—the resourcefulness that comes from long and patient study of great problems and large ways of thinking about them. It is most regrettable that he did not put into permanent form the results of his studies in philosophy and theology as a legacy to the Church. Before he was overtaken by physical infirmity he was a frequent contributor to the church papers and to the "Lutheran Quarterly," and for some years he was editor of the "Lutheran Evangelist." In the pages of these publications he has left on record valuable contributions to the discussion of theological subjects and the practical problems of church life and work. Through these forms of self-expression he disclosed his mental processes and characteristic viewpoints to a far wider circle than that of his immediate associates and the pupils of his class-room. We had the pleasure of listening to his lecture on the first article of the Augsburg Confession, on the Holman Endowment in the Theological Seminary, Gettysburg, and recall it as an acute and learned discussion of a great theme.

Wherever we have found and talked with Wittenberg students who sat under Dr. Ort's instructions, we have noted that their testimony is uniform. They regarded him as an exceedingly helpful and inspiring teacher, and spoke of him in terms of high admiration and sincere affection. The qualities which drew them to him were partly of the head and partly of the heart. The points particularly emphasized were his competent scholarship, his ability to expound clearly an abstract and difficult subject, and his sympathetic

interest in his pupils. His genial spirit and manner invited their confidence and they felt they could go to him at any time and with any perplexing question, assured of a kindly hearing and a helpful solution of their mental or spiritual problems.

During the years of his incumbency of the presidency of Wittenberg, Dr. Ort toiled hard and successfully for the material upbuilding and enlargement of the institution as well as for its development along distinctly educational lines. Men who have really strengthened and widened the foundations from which subsequent and more rapidly developing prosperity proceeds, deserve to be held in lasting honor by the Church. It is not right to accept the fruits of their labors in forgetfulness of the strain and struggle, the weariness of brain and heart, through which they were accomplished. Dr. Ort was fortunate in being spared to see the steady expansion of a work to which the best energies of his life had been given.

He will be greatly missed not only at Wittenberg, but in the wider work and councils of the Church. But his influence will go on in the lives of those who passed through his class-room or sat under his ministry as a pastor or occasional preacher, or met him in the intercourse of friend with friend. They will think of him with gratitude and cherish his memory.

"Our echoes roll from soul to soul
And grow forever and forever."

AN ABUSE OF LIBERTY OF SPEECH.

In the city of Philadelphia there is at the present time a clergyman—not a Lutheran—who manages to have his name in the public prints almost every week. He does this, for the most part, by attacking something or somebody. If his purpose is that of self-advertising, he is an adept in the art. His methods are successful. Whether he has thereby raised himself in the respect and consideration of the community is another question.

His most recent exploit has been to assail from his pulpit a well-known citizen whose activities in church work have taken a form of which this preacher disapproves. This man is a member of another congregation and his clerical critic shares no responsibility for the things he regards as objectionable. The attack was apparently nothing but part of a general policy of hitting any and every thing in sight.

Such use of the pulpit is a gross abuse of the freedom of speech which preachers enjoy in their public ministrations. If there is anything that ought to appeal to a man's sense of responsibility for his utterances and lead him to set a watch at the door of his lips, it is a recognition of the fact that when he enters the pulpit he is withdrawn beyond all checks to ill-advised speech except those which are set by his own sense of fitness and moral accountability. In almost every other form of public address the speaker is liable to interruption at any moment. The lawyer conducting his case must reckon with the prerogative of the judge or opposing counsel to stop his flow of speech with an objection, or to contradict him as to fact or law. A political orator on the hustings must be prepared with an answer to any voice that may be raised among his listeners, propounding a question or disputing a statement. The teacher in the class-room may be put to confusion by a pupil at any point in the lesson. The legislator knows that his colleagues may challenge his statements most unexpectedly and call him to order. Even the public lecturer, though he is supposed to have the floor to himself as long as he wants it, may encounter a protest from some hot-headed person in his audience. But these interruptions never occur in church. The preacher's right of way in discourse is undisputed, and he is aware of it. How-

ever much his listeners may disagree with him, however he may affront their intelligence or outrage their feelings, he knows that they will sit silent under his words; that though he may have to meet opposition afterwards, he will not have to do it on the instant and publicly. It is a cheering commentary on the sense of propriety and responsibility on the part of the ministry that so few preachers abuse this unparalleled immunity; that with so many thousands of them speaking every Sunday there are so few violations of the ethics of pulpit discourse in this particular.

But they occur from time to time. Here and there a preacher is found who takes advantage of his freedom from contradiction in the pulpit to assail what he does not like. It may be some object that would not lack willing defenders if his hearers did not feel bound to restrain their indignation. It may be some individual who has aroused his ire, either a member of his congregation or some one in the community. We are not now speaking of public characters, whose acts may justly be rebuked as inimical to the morals and welfare of the community—men who in official place are lending the sanction of their office and using their positions as servants of the public for the furtherance of evil. We are speaking of attacks on people whose only fault is that they have incurred the ill-will or unfavorable judgment of the preacher. To use his pulpit as a means of castigating such people is both a desecration of it and an act of cowardice. A preacher who, even when he stands up ostensibly to preach the gospel of Christ, cannot rise above his own petty likes and dislikes, his grievances and his bad temper, or who is willing to compromise his reputation for good sense and good feeling for the sake of notoriety, deserves the fate that overtakes him in the end. He may escape interruption and contradiction in the pulpit because his hearers have more respect for the proprieties of God's house than he shows, but he becomes involved in belittling quarrels outside of it, thus sacrificing his dignity, forfeiting the respect of the community and damaging the cause which he assumes to represent.

PEACE AND THE HEROIC VIRTUES.

People who are opposed to a progressive reduction of armaments and the substitution of arbitration for warfare in the settlement of international differences talk a great deal about the damage which such a policy would do to the what they call the martial virtues. They affect to think that hardihood, courage, the spirit of adventure, resourcefulness in the face of sudden dangers and crises would presently show a serious decline. These, they say, are the qualities of the soldier, and unless the possibility of armed conflict is always present and we actually have a war now and then, there will be no school for the development and training of rugged manhood capable of daring and heart-stirring achievements.

But must we really perpetuate barbarism in order to perpetuate the heroic qualities? It is the instinct of the savage to fight. He knows no better. But one of the marks of civilized man, as contrasted with uncivilized, is the supremacy of reason over impulse. The fact that he may have the physical power to take what he wants or to enforce his will on others is no longer a sufficient justification for using it unsparingly. Ethical considerations have become potent with him. Has he a moral right to what he wants? Would the enforcement of his will work an injustice to others? These are the questions that give him pause, that curb his aggressions, that impose invisible restraints where there are no visible obstacles to a ruthless self-assertion. And civilized nations are but aggregations of civilized individuals, the corporate expression of their

developed and developing ethical sense in the forms of social institutions, law, legislation, policy. A civilized nation, no less than a civilized individual, is sensible of checks upon his actions that have nothing to do with the relative strength of the armies and fleets. The paramount question is whether its claims are just. It may have the physical power to enforce them, but it has come to realize that the justice of a cause cannot be decided by a trial of physical strength, but right and wrong are not determined by the weight of battalions. If the case in dispute is to be adjudicated fairly, there must be a change of venue. It must be transferred to the court of reason and conscience. To argue that the self-control that leads a powerful nation to adopt this policy, instead of an appeal to arms, indicates an existing or impending decay of the heroic qualities, is a most perverse method of reasoning. The strong man is he who is master of his passions, not he who is mastered by them. "Greater is he that ruleth his spirit than he who taketh a city." It is not otherwise in estimating the strength and stability of a nation. It used to be urged that if duelling were abolished, the most effective means for a gentleman to preserve his personal honor and protect it under assault, would be gone. We have learned the folly of that. The duel is a thing of the past, at least in this country, but the sense of personal honor remains, as keen as ever, and the orderly processes of law are a better safeguard for it than the right to challenge an offender to mortal combat.

The assertion that with the passing of war the appeal to the sterner, heroic qualities will cease, indicates a strange forgetfulness of the conditions of our modern life. If it is the instinct of the savage to fight with his fellows but to cringe and cower before the unknown forces of nature, it is the glory of civilized man that he does just the reverse. If, on the one hand, he deals with his fellows by invoking reason and conscience, he does not, on the other, bow in terror before nature, but seeks to subdue it and make it his servant. The history of his achievements in applied science is largely the history of what he has been able to do by conquering nature and making it obedient to his will. An advancing civilization is accompanied by problems that call for as much of the spirit of adventure and daring as warfare. In engineering, navigation, railroading, mining, manufacturing and the protection of human life against disease and of great property interests against natural forces that threaten them with disintegration or sudden overthrow, there is an incessant demand for patience, courage, endurance and resourcefulness—enough to keep these virile virtues in steady exercise and training. A recent British editorial writer is quite right when he says: "We often quote 'Peace hath her victories as well as War,' but we rarely or inadequately realize that the qualities which make for victory are generally the same in both cases. Modern industrial life and modern social conditions generally, so far from leading men towards indolence, ease, selfishness and unmanliness, make more and more imperative calls upon brain, muscle, nerve, energy and self-devotion. Men are constantly engaged in a more and more strenuous competition with one another, and a keener and keener struggle with the forces of nature—even when these forces are harnessed and partially tamed for the service of man."

Two articles on the methods and work of the noted evangelist, "Billy" Sunday, recently appeared in the columns of the OBSERVER. They differed greatly in view-point and conclusion, but it is only fair to say that the second one was written and mailed before its author had read the first one, and hence without any intention whatever to antagonize and controvert the facts and judgment therein set forth.

With the opening of Congress and the return of Dr. Cook the North Pole controversy has taken on new life. Dr. Cook, has not rehabilitated himself, but he has perhaps bettered his case by his frank statement given to the papers and published in "Hampton's Magazine" in detail. Indeed, no less a personage than Admiral Schley has declared over his signature, in a letter written to Dr. Cook, that he has "never varied in the belief that you (Dr. Cook) and Civil Engineer Peary reached the Pole." He further adds:

"After reading the published accounts daily and critically of both claimants I was forced to the conclusion, from their striking similarity, that each of you was the eye-witness of the other's success.

"Without collusion it would have been impossible to have written accounts so similar; and yet, in view of the ungracious controversy that has occurred since, that view would be impossible to imagine.

"While I have never believed that either of you got within a pin-point of the Pole, I have steadfastly held that both got as near the goal as was possible to ascertain, considering the imperfections of the instruments used and the personal errors of individuals under circumstances so adverse to absolute accuracy."

On the day on which this letter was received Captain Peary appeared before the House Committee on Naval Affairs and was put through an examination which did not greatly enhance his credit. He admitted that he took no white man with him in his final dash because he did not want to share the honor of achievement with another. His failure to make his reports to the Navy Department, in whose pay he was and whose commission he bore, and his forbidding his companions to write or lecture concerning the expedition except by his permission, and his admission that all future attempts to reach the Pole must be independent enterprises, unaided by his work, did not add to his prestige. It is pitiful that such achievements and such untiring work and sacrifice should be marred by the pettiness that has been developed. The charitable, and perhaps the true explanation is that Peary as well as Cook has been affected by the experiences of the Arctic cold and suffering, and that neither has been altogether morally responsible for the developments.

There are few pastors—and few among the really active men and women of the churches—who have not felt the force of the protest voiced by a correspondent of the "British Congregationalist" when he says:

"I should like to express what many feel with regard to the multitude of meetings which are held in connection with our churches to-day. For a long while now our churches have been the scene of an abnormal activity. Organization after organization has been called into existence. Public meetings and still more committee meetings have been multiplied. Work has been undertaken which used to be left to secular agencies, and the consequence is that church work is becoming a veritable burden to many, even of those who have the interests of the church most at heart. Further, I consider that our manifold agencies have not been really effective for the object desired. With our many meetings, so many of them largely of a social character, we have trampled the Lord's courts but have not been edified. We have indulged in pious dissipation but have not been deeply informed. Whether we judge by the numbers attending our churches to-day or by the quality of the religious life of church-going people, I think that results are not so good as in the days when there were only about three services in the week, and when, instead of our numerous organizations, there were but two meetings in the week. One need not dwell upon

the further fact that these manifold agencies need money for their upkeep, and if it goes for them there is so much less for the primary work of the church."

To all of which we say, "Amen!" In a large parish of hundreds of members it may be not only possible but profitable to carry on the multiplex activities, but in the small church with limited resources of workers and money it is killing, and sooner or later a halt will have to be called. In calling it some people will probably have to be martyrs, misunderstood and maligned as antagonistic to the special forms of activity which they may have to oppose as not being suited to the special needs of special cases.

The "Independent" describes an interesting and important Hebrew manuscript which has been deciphered by scholars connected with the University of Cambridge, England. The original is a Hebrew fragment found in a very ancient synagogue in Cairo. It is an epistle prepared by a colony of Jews settled in Damascus after the destruction of Jerusalem, and is apparently addressed to a group in some other city. The viewpoint is that of persons intensely devoted to the Mosaic law, but nevertheless bound together in a bond spoken of as a "covenant of repentance" entered into by those who are seeking the "perfection of holiness." They have pledged themselves "to love every one his neighbor as himself, and to strengthen the hand of the needy and the stranger, and to seek every one the peace of his neighbor." Even more remarkable than these allusions, with their strong New Testament flavor, are the references to "God's Holy Anointed One," who had been a teacher of righteousness, but who had already passed away from the earth. This personality is very loyally revered, but there are violent aspersions against another personage still living. His followers had formerly been included "in the new covenant in the land of Damascus," but forty years before they had "turned away from the spring of living waters," and had since been walking with this "man of lies." Dr. Margoliouth, of the British Museum, interprets all this to mean that the authors of this epistle were a set of Jewish Christians who held still to the original Jerusalem idea that Christians were under obligation to keep the Mosaic law.

It is not often that the forces of evil lend themselves to the deliberate overturn of evil, and when they do, it is not to be supposed that it is for any good purpose, but has behind it some effort to gain an unholy end. Just now the gamblers of Nevada are engaged in a fight against the notorious divorce laws of that state. They have been forbidden by law to carry on their trade, and they are now making demands upon the Legislature that either the laws against gambling be repealed or that the divorce laws, that mean so much to the material prosperity of certain towns—notably to Reno, of unsavory fame—must be made more strict, so that it will be as difficult to get a divorce in Nevada as in any other state. The whole thing is put on a purely commercial basis, and the threats are definite and distinct. Reno has profited, and is profiting, by the presence of the wealthy divorce colony, which is said to number hundreds. Esmeralda and Nye counties, as well as other counties of the state, have profited in the past by gambling, and are suffering now from its being forbidden. Either all must be free to share alike in the profits of their favorite indulgences or all must be made to obey the laws of decency and right as recognized in other parts of the country. It is on this basis that the gambling element is preparing for a vigorous fight against the existing divorce laws—to be waged to the limit, unless the anti-gambling laws are repealed.

Speaking of the "credulousness of faith," it would seem as though in these days there is nothing too remarkable to be passed along and accepted if it only comes in the guise of science, and can have the authority, real or seeming, of some name known in the scientific world. In the study of animal psychology, monkey language and allied subjects, almost any claim finds ready credence. The study of Hans, the famous "thinking horse" belonging to Herr von Osten, in Germany, undoubtedly developed some almost unbelievable things, but it also seems to have disposed of some of the claims made for him. Now another report, "made in Germany," is given place in Berlin dispatches:

"The assertion of a gamekeeper near Hamburg that his dog can speak German and has an understanding of the language sufficient to answer questions intelligently has been taken so seriously by German scientists that Professor Pfungst, of Berlin University, headed a commission of investigation. It is said that they found the animal possessed of a vocabulary of seven words which were clearly articulated. Of the number, four were words of two syllables. It is asserted that the dog understands what is said to him and replies to the inquiries of strangers, within the limits of his knowledge of the language, without aid or suggestion from his owner."

The modernization of China, according to a dispatch from Shanghai, has come up against an obstacle of purely internal commercial character that is decidedly interesting, and that shows how many things need to be taken into account in a change as radical as is this new movement in the Celestial Empire. The dispatch says:

"There is considerable excitement over the question of a change in dress by the Chinese and the cutting off of queues, which is believed to have been caused by a misinterpretation of an imperial decree on this subject. The agitation for a new style of dress for Chinese and the elimination of queues has been going on for some time and recently the hair-cutting has been indulged in by hundreds of Chinese. The silk and cotton merchants have become alarmed, especially over the change of dress, and yesterday they made a demonstration at Peking against the innovation. It is said here that the imperial decree does not permit a change in dress and does not mention queues. It is understood, however, that it allows the cutting off of queues if desired. It has been interpreted by many as a compulsory order to change their style of clothes and cut off their queues."

A move to extend the scope of the Young Men's Christian Association to colored men has been begun by the offer of Julius Rosenwald, a Chicago merchant, to give \$25,000 to every city that will raise \$75,000 to be spent for a Y. M. C. A. building for colored men. The offer is good for five years, and the only stipulation is that the entire sum must be spent for land, building and furnishings.

The offer was made at a meeting at which plans were completed for erecting a Young Men's Christian Association building for Chicago colored men. Mr. Rosenwald gave \$25,000 for the Chicago building, which is, according to Y. M. C. A. officers, the first move of the association to aid in a solution of the race problem.

L. W. Messer, general secretary of the Chicago association, is placed in charge of awards, and he is empowered to deliver the \$25,000 to any city as soon as \$50,000 of the necessary \$75,000 is pledged.

N. W. Harris, head of a banking house, also contributed \$25,000 for the building in Chicago.

The Portuguese Republic does not seem to be commending itself to the world by the way in which it is taking hold of the problems before it. Like its former colony, Brazil, it appears to be weak and without the power of discipline in the places where it most needs to show strength. The navy, which gave its aid in the revolution, has recently shown a pusillanimity that augurs poorly for the future as well as for the poor quality of the men who are now in the service. In the island of Madeira the cholera is raging, and the revolutionary Junta has ordered man-of-war after man-of-war to carry sorely needed medicines and stores to the afflicted island, only to have them refuse the service in a panic of fear. A junta without authority, and a self-willed, cowardly navy which has tasted the sweets of revolt without feeling the penalty, and without the ability to recognize the meaning of liberty apart from license, does not speak much for the ripeness of the people for self-government nor for the promise of the republic's life.

We are indebted to the "New York Observer" for the following figures culled from the "American Jewish Year Book." According to it, the Jewish population of the United States is 1,777,185. Only two countries, Russia and Austria-Hungary, have a greater Jewish population than that, Russia containing 5,215,805 and the latter country 2,076,378 Jews. The immigration through the ports of New York, Philadelphia and Baltimore for the year ending June 30, 1907, was 134,113, of which number 117,468 landed in New York. The Jewish population of the United States is larger by 531 than the combined Jewish population of the British Empire, Germany, France, Italy, Morocco, Turkey, Spain, China, Netherlands, Denmark, Norway, Peru and Crete. It may surprise many to learn that the British Empire has only 361,639 Jews, of whom 48,820 are in South Africa and 40,000 in Canada and British Columbia. The Jewish population of the world is estimated at 11,585,202.

According to the "New York Observer," "since 1825 the American Tract Society has issued 8,497 publications in twenty languages, scattered all over the world. Its output since then has amounted to ten billions of pages, enough, reckoning on a page of average size, to place a tent over a whole country. If there are any who doubt the value of the religious press let them study figures like those, and if still skeptical, let them travel to heathen lands and hear what the missionaries have to say as to the value of the assistance rendered to them in their work by organizations like the American Tract Society and the American Bible Society."

A dispatch from Lyons, France, announces that the Archbishop of Lyons has issued a decree forbidding Catholics to read four Republican newspapers published in the diocese, and declaring the reading of them a sin. The papers may be vicious and atheistic, rabid in their attacks on the church. Probably they are. But imagine the "forbidding" of reading them in this country! There could be no better way of advertising them. And, somehow, human nature is very much the same the world over.

Liquor caused 258 out of 630 homicides in Alabama during the two years ending September 30, 1910, according to the biennial report of Attorney-General Alex M. Garber, just made public. During the previous two years liquor caused 348 out of 656 killings. Comment is unnecessary.

The Lutheran Observer,

[Entered at Lancaster, Pa., Post-office as second-class matter.]

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Church News.

CHANGES OF ADDRESS.

Rev. H. C. Kleckner, from Albion, Ind., to Milledgeville, Ill.

Rev. M. F. Rinker, from La Crescenta to 442 Florence avenue, Hollywood, Cal.

Rev. W. S. Hoskinson, from 1415 8th street, Sacramento, to Montara, San Mateo county, Cal.

CHURCH BREVITIES.

At the January communion in St. Paul's church, Burnham, Pa., Rev. Edw. E. Hoshour, pastor, 25 adults were received into membership.

Rev. J. M. Lau, a senior in Gettysburg Theological Seminary, has received and accepted a call to St. John's church, Littlestown, Pa.

Rev. J. H. Richard, Bladen, Neb., has received and accepted a call to the First church at McCool Junction, Neb., and will take charge March 1st.

Rev. S. W. Young, after a four years' pastorate at Salinas, Cal., has resigned to accept a call to Tekamah, Neb. He will enter his new field on March 1st.

Besides many gifts from individuals, Rev. P. J. Wade received a check for \$20 from the good people of St. John's church of the Egion, W. Va., charge.

At a congregational meeting in Zion Lutheran church, Lebanon, Pa., on January 11th, the salary of the pastor, Rev. W. E. Stahler, D. D., was increased \$300 a year.

The congregation at Duncansville, Pa., presented the pastor, Rev. Isaac Krider, with \$200 and increased his salary \$50 a year. Rev. Krider has been pastor of this congregation for nearly twenty-one years.

On Christmas a large marble cross, memorial to the late Dr. G. G. Burnett, was unveiled in the First church of San Francisco, Cal., Rev. W. E. Crouser, pastor.

The Allensville, Pa., congregation presented Rev. C. S. Bottiger with a handsome set of hand-made harness. The Bellville congregation presented him with a new purse containing \$22.

Prof. M. Coover, D. D., of Gettysburg Theological Seminary, returned from Chicago, where he attended a meeting of the International Sunday-School Lesson Committee, of which he is a member.

The First church of McCool Junction, Neb., adds its name to the Honor Roll, having, in extending a call to its newly elected pastor, Rev. J. H. Richard, increased the salary \$200 per annum.

The congregation of Christ church, Harrisburg, Pa., of which Rev. A. A. Kelly is pastor, recently purchased a lot in the city, upon which a chapel will be erected for a mission Sunday-school.

The Ushers' Association of St. John's church, Cumberland, Md., equipped the choir with anthem books as a gift. At Christmas the pastor, Rev. W. Edgar Pierce, received a purse of money as a token of esteem.

The Ladies' Aid Society of the congregation at Oakland, Md., Rev. E. Manges, pastor, held a successful bazar last month which brought a profit of \$120. The ladies decided to build an addition to the parsonage and put a bathroom in it.

The congregation at Collingswood, N. J., showed their appreciation of their pastor, Rev. W. L. Rutherford, by presenting him with a purse of \$75. At Christmas the mission has received twenty new members since the new pastor took charge.

Rev. John E. Heindel is delivering five illustrated lectures in the Church of the Redeemer, Jersey City, N. J., from material gathered while in Europe last summer. The first lecture was given December 14th. A booklet has been published giving synopses of the views.

The report of the average attendance and offerings of the Keller Memorial Sunday-school in Washington, D. C., which appeared in this column last week, covered only the past quarter from September to December and was not the annual report as incorrectly stated.

The annual report of St. Paul's Lutheran Sunday-school of York, Pa., Rev. C. E. Walter, D. D., pastor, showed an average attendance last year of 329. The treasurer received \$3,176.38, of which more than \$2,000 was given to benevolences. The primary department contributed \$304.52.

Grace church, Louisville, Ky., Rev. Wm. P. Rilling, pastor, has entered upon the twentieth year of its organization, and plans are under consideration for a proper celebration of the next anniversary. During the past year the congregation contributed more than 200 per cent. of its synodical apportionment. This is probably the highest percentage of any church.

At the special request of the Presbyterian Ministers' Association of Detroit, Mich., Rev. A. Homrighaus, pastor of Messiah Lutheran church, prepared a symposium on "America's Debt to Lu-

ther" and read it before that body. The paper made such a favorable impression that a Presbyterian journal has asked permission to publish it.

IN OTHER LUTHERAN BODIES.

The Swedish Concordia Church of Cuyler, Chicago, is about to build a new church to cost \$25,000.

Christ's Lutheran church at Niantic, Pa., has celebrated its seventy-fifth anniversary by special services.

Rev. E. Erdman, of Berwyn, Ill., Swedish Augustana Synod, will sail this spring as a missionary to Kurdistan, Asia.

The Joint Synod of Ohio will receive \$1,000, the church-building fund \$500, and endowment fund of Capital University \$500 by the will of the late Jacob Kettenring, of Cold Water, Ohio.

Rev. Ezra L. Reed died at his home in Mt. Airy, Philadelphia, on January 6th, aged 69 years. He was the father of Rev. Luther D. Reed, librarian of the Mt. Airy Theological Seminary.

Mr. Jacob S. Lipe, who died near China Grove, N. C., on January 6th, bequeathed his stock in a local cotton mill to the Orphans' Home at Salem, Va., and about \$6,000 to Lenoir College, Hickory, N. C.

A handsome new German Lutheran church of the General Council was consecrated in Philadelphia, Pa., on January 8th. Rev. H. D. E. Siebott has been the pastor of the church since its organization.

The resignation of Rev. H. V. Hilprecht, D. D., the well-known oriental scholar, as professor of Assyriology and Semitic Philology has been accepted by the trustees of the University of Pennsylvania.

OVER THE FIELD.

Vacant Pastorate.—The Greenford, Ohio, Lutheran charge is vacant. The people desire a pastor at once. For further information inquire of W. D. Roller, R. F. D., Washingtonville, O.

Perryville, O.—Grace Lutheran Sunday-school rendered a fine Christmas program and distributed treats and many gifts. The school has made most commendable progress during the past year. The pastor, Rev. A. J. Houk, received seven new members into the church recently.

Motherhouse Report.—In the pastor's recent report of rooms furnished at the Motherhouse, Baltimore, Md., the two guest-rooms equipped by the First church of Altoona, Pa., were by error in transcription credited to another church. Since then two additional rooms have been taken, one by the Third church of Baltimore and one as a memorial of Rev. Samuel Domer, D. D. C. E. H.

Denver, Colo.—St. Paul's church, Dr. R. B. Peery, pastor, made a gratifying record the past year. Forty-two new members were received; \$5,175 were contributed for all purposes, about \$1,500 of which went to benevolence. A promising Men's Brotherhood was organized, and a new mission begun in a growing section of this splendid city. St. Paul's enters upon the new year full of hope and confidence.

Richmond, Ind.—Second English church, Rev. E. Minter, pastor. On January 8th was celebrated the holy communion, which was a precious service. Two new members were received and three new classes were organized in Sunday-school. All are working diligently and trusting in the Lord.

Denver, Colo.—Trinity Lutheran church, Rev. C. N. Swihart, pastor, ended its synodical and church year December 31st with all bills paid, a balance in the treasury and the apportionment raised. Forty members have been received into the church during the year, and \$400 was paid on the building loan on January 9th. The outlook is indeed bright.

Board of Education Christmas Offerings—Report No. 2.—To date, January 14th, 384 schools report offerings aggregating \$8,118.92, an average of \$21.14 per school. Let every school which received an offering, particularly if our services were used, report amount of offering at once.

Very fraternally,
FREDERICK G. GOTWALD,
General Secretary.

Receipts for Board of Foreign Missions.—Total receipts for the month of December, \$12,681.31. Of this amount \$2,528.58 is for the general fund; \$135 for Sattenapalli Taluk, \$7.50 for India orphans, \$9,510.23 for Woman's Work, and \$500 from legacy of Dr. G. G. Burnett.

Respectfully submitted,
L. B. WOLF, Gen. Sec'y.
Baltimore, Md., January 12, 1911.

Knox, Pa.—Remembering the cold drives connected with the duties of their pastor, the members of the Emmanuel Lutheran church presented him with a handsome and warm driving coat as a Christmas present. It was a fitting evidence of the feelings of these warm-hearted people. Emmanuel is a part of the Lamartine charge, of which Rev. A. M. Himes is pastor.

Cumberland, Md.—St. Paul's Lutheran church, Rev. M. L. Enders, pastor, was made happy at Christmas by the valuable and timely gifts from its members. The women of the church gave the cost of arranging a pastor's study in the basement, equipped with electric light, erecting a stairway from the study to the pulpit platform, and will furnish a new reading desk. The men provided for improvement and alterations in the chancel rail, platforms, and steps leading from the chancel to the pulpit. The pastor announced additional gifts of new pulpit and altar to conform to the new arrangement, pulpit chair and new Books of Worship.

Dallastown, Pa.—The Christmas season was a joyous one in Christ's Lutheran church, Rev. S. F. Greenhoe, pastor. Large congregations greeted the pastor at all of the services. The congregation remembered their pastor and his wife with a purse containing \$27.10, all new bills, together with many other useful gifts by individuals. The Sunday-school rendered a Christmas program in a most pleasing manner to a crowded house. It was one of the best services for years. The past year was the most prosperous for the Sunday-school in the present pastorate. There was an average attendance of 220 per Sunday. The collections amounted to \$733.53, or an average of \$14.10 per class.

Bellville, Ohio.—St. Paul's Lutheran church, Rev. M. D. Gaver, pastor. The church begins the new year with a prosperous outlook. All the departments are in good working order. The Christmas exercise and offering were good. The pastor was presented with a purse, showing the appreciation of the people. The Ladies' Aid Society presented the church with a handsome pulpit Bible. The Luther League has ordered a walnut communion table, which will also be presented to the church as soon as it arrives. The Duplex envelope for weekly offerings was installed the 1st of January.

Burnham, Pa.—Rev. Edward E. Hoshour, pastor. The first communion service since December 1, 1910, when Pastor Hoshour took charge of St. Paul's Lutheran church, was held Sunday, January 8th. There were 200 persons present at the morning service, and 25 men and women were received by letter and renewal into membership with St. Paul's. The Sunday-school attendance was 120. This pastorate was vacant from June 1st to December 1st, and the people were greatly discouraged. Now every member has a mind to work and all are greatly encouraged. The senior and junior Endeavor societies are well attended, and much interest is manifest in every department of the church work.

Pittsburg, Pa.—In recognition of their good work, the congregation of Temple church on Christmas day presented to its pastor and wife, Rev. and Mrs. R. B. McGiffin, a fine leather rocker; also class No. 8 of the Sunday-school, of which Rev. McGiffin is teacher, presented a mahogany rocker.

The Sunday-school rendered the splendid service of the Board of Education on Christmas Sunday evening. The church was crowded. Offering, \$31.50.

Another note of \$100 and interest was paid on January 1st. This is the second note that has been paid since September 1st. This leaves only \$250 debt on this church. The organization of an adult Bible class is soon to be perfected.

Orangeville, Ill.—The Orangeville charge is composed of two congregations—the one in town and the other four miles in the country. Rev. M. Colver entered upon his fifth year with this people as pastor November 1st. At a meeting of the joint council in December an unexpected increase of salary was voted. A similar surprise was given the pastor at the beginning of the preceding year. At the Christmas services of the town congregation a purse of thirty-one silver dollars was presented to the pastor and wife. The members of both congregations seem to vie with each other in making donations of the substantial. All departments of the work are in good condition. No friction, but perfect harmony, prevails everywhere.

Catawissa, Pa.—On Monday evening, January 2d, a large number of the members and friends of St. Matthew's church met at the parsonage and gave Rev. U. Myers, D. D., and wife a New Year reception. Although the weather was exceedingly unpleasant, few seemed to be deterred from coming. It was a delightful surprise to the occupants of the parsonage. All brought heartiest New

Year greetings and wishes and tokens of love and good will in the form of valuables of many kinds. The evening was pleasantly spent and was an occasion of good cheer which will long be remembered by those in whose behalf it was arranged, who expressed their appreciation and gratitude in warmest terms.

Nevada, Ohio.—Rev. W. C. Laughbaum, pastor. The members of the Nevada church installed a furnace in the parsonage during the week preceding Christmas. It was planned as a Christmas gift and surprise to the pastor and his wife, who appreciate the gift very much. The pastor was also made the recipient of a handsome library table—a gift from the men—while his wife received a valuable silk comforter—a gift from the ladies. Numerous individual gifts were also showered upon the pastor and his wife at the Christmas season.

During the year just closed the pastor conducted the funerals of 14 persons, only one of whom was a member of this church. He also officiated at 7 weddings, baptized 12 children, and received 16 adults into the church. At the recent communion service on January 1st 9 children were baptized, making a total baptized membership for the Nevada church of 298 members.

Installation at Sacramento.—Rev. Henry C. Funk and family arrived at Sacramento, Cal., the Friday before the new year, and on New Year's night he was duly installed into the First church. Rev. Funk preached the sermon, Rev. Oehler gave the charge to the people, and Rev. Hoskinson, by appointment, delivered the charge to the new pastor and conducted the service. A large audience was present to greet their new pastor at both morning and evening worship, and he made a most favorable impression. He starts out with auspicious beginnings, and with God's blessing the work of First church will move forward without any interregnum nor anything to interfere with its onward progress.

The retiring pastor and his family were handsomely remembered by this loyal, loving people on the Monday night after Christmas. The gift they received in loving token of a long pastorate was a handsomely engraved, solid silver tea set and a half dozen pearl-handled silver forks. Mr. Fred Chapman presented the gift in the name of the entire congregation.

Dr. Hoskinson and his family have retired for a few months' rest at Montara, Cal., a beautiful spot on the shore of the Pacific Ocean, twenty miles below San Francisco.

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Eradicates scrofula and all other humors, cures all their effects, makes the blood rich and abundant, strengthens all the vital organs. Take it.

Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

HONOR ROLL.

Churches that Have Increased Pastor's Salary.

301. Lutheran church, New Berlin, Pa.
302. Rebersburg, Pa., Pastorate.
303. Woodsboro charge, Woodsboro, Md.
304. Trinity church, Pasadena, Calif.
305. Zion church, Buffalo, N. Y.
306. St. James church, Westboro, Mo.
307. E. Kishacoquillas charge, Milroy, Pa.
308. Salem charge, Westminster, Md.
309. Davidsville charge, Davidsville, Pa.
310. West Manheim charge, Pa.
311. Zion's church, Liberty, Ill.
312. First church, Mansfield, Ohio.
313. St. Paul's church, Newcomerstown, O.
314. St. Matt. Ch., Chester Springs, Pa.
315. White Deer Valley charge, Montgomery, Pa.
316. St. Paul's church, Ardmore, Pa.
317. German Lutheran, Hanover, Kan.
318. German Lutheran, Holland, Ia.
319. St. Mark's church, Newport, Ky.
320. Lutheran church, Mt. Union, Pa.
321. Zion church, Everett, Pa.
322. Nittany, Pa., charge.
323. Moxham church, Johnstown, Pa.
324. Scalp Level, Pa., pastorate.
325. First church, New Kensington, Pa.
326. St. Paul's church, Lionville, Pa.
327. First church, Beardstown, Ill.
328. St. James' church, Ashland, Pa.
329. Lutheran church, Duncansville, Pa.
330. Lutheran ch., Mt. Holly Springs, Pa.
331. Zion church, Lebanon, Pa.
332. ———?

The Lutheran Quarterly.—The January number of "The Lutheran Quarterly" contains 164 pages of interesting reading on a variety of timely subjects, including: "The Church and the Toiler," by Edwin Heyl Delk, D. D.; "The Antithesis of Romanism and Lutheranism," by Arthur H. Smith, D. D.; "Dr. Eliot's Religion of the Future," by Adam Stump, D. D.; "The Present State of the Departed Soul," by Rev. Fred. S. Geesey; "Glimpses of Early Lutheran Theology," by V. G. A. Tressler, D. D.; "The Lutheran Doctrine of the Holy Sacraments," by J. C. Jacoby, D. D.; "The Lutheran Usage of Lent," by E. E. Ortlepp, D. D.; "Charge to Professor J. L. Neve, D. D.," by Jacob Henry Culler, D. D., and "The Formulation of the General Synod's Confessional Basis," by J. L. Neve, D. D.

Tippecanoe City, O.—Rev. B. W. Ziegler, pastor. Special services were held in Zion's church for four evenings preceding the mid-winter communion. The attendance at the preparatory and communion services were unusually large and marked with a deep spiritual interest. There were two accessions, making sixteen for the month.

The Christmas season proved a very happy occasion for the pastor and congregation. The services were well attended and appreciated. The congregation and friends were very kind in their expressions of good will to the pastor and his family. In addition to substantial gifts of gold and many individual gifts, the ladies of the church presented a beautiful set of Haviland china and handsome lace curtains. The pastor was given a silk umbrella by the Sunday-school class.

Harrisburg, Pa.—On January 1st Rev. S. Winfield Herman completed the fifth year of his pastorate in Zion Lutheran church. During these five years 284 new members have been received into church fellowship, 74 children baptized, 74 marriages solemnized, and 115 funerals conducted. About \$8,000 was contributed for synodical benevolences and \$15,000 to outside benevolences. More than \$35,000 was contributed for local expenses—an average in total contributions of more than \$12,000. So far as statistics can prove anything, the year 1910 has been the best year of the present pastorate, and in at least one respect has surpassed any previous year in the history of the congregation, *e. g.* benevolence. Students for the ministry, 2; catechumens, 60; infant baptisms, 15; new members, 62; local expenses, \$7,188; unusual local expenses, \$1,300. Total benevolence, including D. M. Gilbert Memorial Fund and Missionary Societies, \$6,966. Grand total, \$15,054. At the mid-winter communion 15 new members were received.

Montgomery, Pa.—There is joy, gladness and a progress in our church that we have never known before. We have peace, with a strong spiritual life. The Master seems to have touched each member, and all along the line the watchword is, "Go Forward." Our mid-week prayer-meeting is growing in numbers every week; it is a great blessing and power. Our Sunday-school has made a gain of 34 per cent. during the past year. All of our preaching services are better attended than at any time in the history of the congregation. Our January communion was uplifting. The benevolent offering amounted to \$326.88. The members made glad the hearts of the pastor and family at Christmas time. They gave the pastor a magnificent full leather chair, also some gold pieces and bills. They gave the pastor's wife a most beautiful mahogany sewing desk and table, with a flood of personal gifts. We expect to dedicate Janary 22d.

M. H. HAVICE.

Bellefonte, Pa.—St. John's Lutheran church, Rev. Fred W. Barry, pastor. Christmas day was a day of joy to all the members and friends of the congregation. Especially was this true concerning the service of the Sunday-school held in the interest of the Church Extension Board, at the time of the evening service. The children taking part had been faithfully and carefully trained by the young ladies, who so untiringly gave of their time for the success of the service. All did themselves justice and reflected great credit to their trainers. The offering for the cause was about \$18. The pastor was the recipient of a purse made up by the members and friends of the congregation, the Ladies' Aid Society, and the Men's Bible class, in all amounting to \$60, quite a bit of the amount being in shining gold pieces. Other gifts, amounting to \$10, from friends outside of the church found their way to the pastor. These tokens of appreciation shall have their response, we trust, in greater faithfulness on the part of the pastor, in serving this congregation during this present year.

Silver Wedding Anniversary.—December 30, 1910, was the 25th anniversary of the wedding of Rev. and Mrs. J. W.

Shaeffer, of Homer City, Pa., and the two congregations which constitute the Homer charge, of which Rev. Schaeffer has been pastor for full twenty years, did not leave this important event pass without proper notice. It was a very cold night, and the trolley was out of commission, but still the people came, and a most enjoyable evening was spent in the renovated church at Homer. Felicitations were expressed by the following Lutheran ministers: Revs. Snyder and McCullough, of Homer City; Hay and Parks, of Indiana, and Bucher, of Blairsville; also by the pastors of the Methodist Episcopal and United Presbyterian churches of Homer. And all were in a most fortunate key, while his kind-hearted people came with gifts, mostly of silver, in such amounts as to make others of the pastors present almost wish they had such an anniversary.

As a neighbor it is only proper to inform the Church of the excellent work this quiet, unassuming brother has been doing here these many years as pastor. Both this pastor and his wife and children have such a place in the community's life that one has to be in the community to realize the extent. From that Lutheran parsonage has radiated only blessings for the whole community. His oldest son will take up theological work in the coming autumn, having graduated from Susquahanna University last June, but on account of illness is taking a year's vacation.

First Anniversary at Washington, D. C.—The Lutheran Church of the Epiphany, Rev. Chas. F. Steck, D. D., pastor, celebrated the festival of the Epiphany and its first anniversary at a largely attended service Friday evening, January 6th. Dr. Steck spoke briefly of the significance of the congregational name, and was followed by Lucius D. Alden, representing the church council. A. Y. Leech, Jr., spoke for the Sunday-school, Mrs. George C. Husmann in behalf of the Ladies' Aid, Harry R. Burrell in behalf of the Men's Club, L. Russell Alden in behalf of the choir, and Rev. Geo. H. Slaybaugh in behalf of the congregation. During the course of the exercises Mr. J. William Walton and Miss Edith Stowell rendered solos and the chorus choir of the church sang Lloyd's "Festival Te Deum."

The surprise of the evening came in the announcement by Dr. Steck of the donation to the church of a handsome pulpit Bible by Mrs. Harriet Clarke, a member of the congregation, and the gift by a friend of the pastor's, whose name was not disclosed, of one thousand dollars to the building fund of the church, conditioned upon the raising of an equal amount by the congregation within the next three months. There is already in the church treasury a substantial sum for the building fund raised by the congregation and another fund raised by the Ladies' Aid. On Monday evening, the 9th instant, the Men's Club held a meeting and subscribed the thousand dollars necessary to secure the gift of the pastor's friend, of which amount about seven hundred dollars was contributed during the evening.

The Epiphany church is the "baby" Lutheran church of Washington, but has always been self-supporting and is making substantial progress numerically and otherwise.

Easton Conference.—The fall meeting of the Easton Conference was held in St. Peter's Lutheran church, Easton, Pa., Rev. C. R. Trowbridge, pastor, November 14th and 15th. The conference sermon was preached by the president, Rev. S. S. Diehl, from Ex. xiv. 15. His theme was "A Call to a Forward Movement." The meeting was fairly well attended by clerical and lay delegates. General conference business was taken up, papers were read and discussed, and a pleasing fellowship was enjoyed by all present. A matter of interest relative to the Tannersville charge was considered, and the president was directed to communicate with the Tannersville charge and secure information as to the status of matters in that congregation.

The following officers were elected: President, Rev. S. S. Diehl; secretary, Rev. E. W. Fulper; treasurer, Rev. G. A. Greiss.

The program of conference included: Devotional Service, Rev. C. R. Trowbridge; "The Pastor as Teacher," by Rev. O. H. Melchor; "Temptations of a Minister," by Rev. C. L. Fleck; "The Man in the Pew: (a) His Needs, (b) His Responsibilities," by Rev. D. S. Hafer; "The Laymen's Movement," by Rev. A. H. F. Fischer; "Church Federation," by Rev. E. W. Fulper; "Methods of Catechization," by Rev. H. C. Aroh; "The Preparatory Service—Its Place and Use," by Rev. C. W. T. Strasser; "The Gospel of Service a Forgotten Gospel," by Rev. George A. Greiss.

The spring meeting will be held at Upper Tinnicum, Pa.

E. W. FULPER, Sec'y.

Stewartsville, N. J.

Abbottstown, Pa.—Our Home Mission services were delightful and beneficial as held by St. John's and Trinity Sunday-schools, resulting in an offering of \$31. The farmers of Trinity, East Berlin, enjoy the good pleasure of a shed for their horses, which was built during the month of December, costing \$230. Our Christmas services were delightfully enjoyed by both congregations, which filled each church to its utmost capacity, and resulted in an offering for Christian education of \$40.50. The pastor and his wife each received a well-filled purse, the St. John's Sunday-school Bible class presenting us with a big fat turkey. Eighteen kind friends presented the pastor with an improved Diamond driving lamp, and two good friends presented him with a \$3 hat. Many have been the bags of oats and corn that were placed in the bin for our faithful horse. The two Sunday-schools also remembered the orphans at Loysville. Trinity sent two barrels packed full of good things for the boys and girls there for Christmas. This school also sent to Mrs. R. H. Clare, who is matron of the Christian Home at York, a large barrel for the boys and girls. St. John's Sunday-school sent to each place named above a barrel of good things to eat. There was also \$7 in cash for the orphans.

Our work is large and laborious and trying our vigorous health very much, but the nerve center remains firm, and the brain power to study from early morn till noon gives us joy and gladness. Some men ask what in a small town the pastor has to do. But if they would serve two congregations, numbering from 200

to 600 people, three miles apart by rail and by pike, and prepare to preach once to each congregation a different sermon—for here many of the people are at both services—they would find that it was not an easy snap to get up every morning at 4 and 5 o'clock, although one gets all the chicken he likes. We have since our last synod baptized 16 infants and 2 adults, and have 41 in the catechetical class, which meets every Saturday afternoon. Thus our work goes on. Thank the good Lord for vigorous health.

A. C. FORSCHT.

Rededication and Installation at Middletown, Md.—On Sunday morning, December 18, 1910, the Sunday-school room of Zion Lutheran church of Middletown, Md., Rev. J. W. Gentzler, pastor, which was remodeled and beautified by frescoing the walls, replacing the old seats with new opera chairs, and new brussels carpet on the floor, was rededicated. The two walls between the men's Bible class and the primary department were taken out and folding doors installed instead, so that the three rooms can be thrown together.

Addresses were delivered by Rev. W. L. Rensberg, of Funkstown, a former member of the school and a son of Daniel Rensberg, who was president of the Middletown Valley District Sunday-school Association, and Rev. W. E. Brown, pastor of the Church of Reformation of Baltimore City, the former pastor of this congregation.

The cost of these improvements, amounting to \$2,200, was assumed by the Sunday-school and the Ladies' Guild, all of which have been provided for.

The services were largely attended, and the program was carried out in excellent style and rendition. A Sunday-school rally was held in the afternoon at 2.30 o'clock, which was largely attended by all Sunday-school workers of the town and vicinity.

The congregation during the year installed a new heating plant, two modern toilet rooms and other improvements, at a cost of \$1,300, all of which have been provided for. All of the above improvements are largely due to the efforts of Rev. W. E. Brown, the former pastor of the congregation, who left our congregation and took up work in Baltimore on October 1, 1910.

On Sunday evening, December 18th, Rev. J. W. Gentzler, the new pastor, was installed. The sermon to the congregation was delivered by Rev. U. S. G. Rupp, of Frederick, Md., and to the pastor by Rev. W. E. Brown, of Baltimore, Md. The installation service was conducted by Rev. Brown, assisted by Rev. Rupp and Rev. S. A. Hedges. There was a large attendance at this service. The sermons were excellent and the music splendid. The new pastor is very much liked by the membership of the congregation, and we trust for a continuance of the good work which our former pastor did in our midst.

The Sunday-schools held their Christmas service on Sunday evening, December 25th. The large edifice, seating 1,200 people, was filled to overflowing. The exercises were splendidly rendered, the decorations fine, and all seemed to be in a happy Christmas spirit. The offering for the Board of Education was \$60.

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It is now conceded by physicians that the kidneys should have more attention, as they control the other organs to a remarkable degree and do a tremendous amount of work in removing the poisons and waste matter from the system by filtering the blood.

During the winter months especially, when we live an in-door life, the kidneys should receive some assistance when needed, as we take less exercise, drink less water and often eat more rich, heavy food, thereby forcing the kidneys to do more work than Nature intended. Evidence of kidney trouble, such as lame back, inability to hold urine, smarting or burning, brick-dust or sediment, sallow complexion, rheumatism, maybe weak or irregular heart action, warns you that your kidneys require help immediately to avoid more serious trouble.

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CHURCH NEWS.

Louisville, Ky.—The Third church, Rev. Charles A. Wilson, Ph. D., pastor. This church begins the new year with large congregations and splendid offerings. The January communion was the largest in the history of the church for the time of year. At a recent meeting of the Brotherhood about \$200 was subscribed to meet a deficit, so that the church begins the new year free of debt. Mrs. Carrie L. Rehm, superintendent of the primary department, has held this position 22 years. During this time she has only been absent three times. In the 31 years of the existence of this Sunday-school she has only missed five Sundays.

Sterling, Ill.—A large assemblage of friends of W. W. Davis assembled in St. John's Lutheran church January 10th in response to the invitation of his Sunday-school class, to attend the farewell reception given him before he leaves for Europe and the Holy Land. Mr. Davis and his brother, Henry L. Davis, an elder of the Presbyterian church, who is to accompany him on the trip, were the recipients of numerous expressions of good wishes for a safe and pleasant journey. After a program of vocal and instrumental music, Rev. E. C. Harris made a brief speech, in which he expressed the high value placed upon the services of Mr. Davis to the church and the community, and wished him and his brother God-speed upon their journey. In response to the remarks by the pastor, Mr. Davis made an address in his characteristic vein. Refreshments were served by a committee and a pleasant social hour was enjoyed.

Ramapo, N. Y.—As the writer approaches the end of his first year's pastorate in the quiet hamlet of Ramapo (or Masonicus, as it used to be called) he thinks of the question that might naturally occur—how does the man in charge resist the attack of ennui and stagnation? No such attack is felt or feared. Plenty of room for exercise of pastoral and preaching and teaching functions. In the way of numerous little attentions and kindnesses we have the witness of an appreciative people, and in this especially which speaks with distinct emphasis—the salary is paid monthly and promptly. Before the writer's reign began a new heating plant was installed in the parsonage, which adds greatly to the comfort of the inmates, and also, as the Scotchman would say, "warms the cockles of the heart." On the 22d ult. Brother Harry Gearhardt, F. S., of the Layman's Forward Movement, was with us and aroused our men in some degree in the church's activities. A committee of three was chosen to push the endeavor, and we expect them to report progress in the near future. We have an interesting class of juniors under catechetical instruction. Special services of a very profitable character were held during the Week of Prayer, and we were continuing them another week when the pastor was laid aside with an attack of laryngitis, which is prevalent in the community. It is a sore disappointment to us, as several cases of religious interest had developed and the outlook was quite encouraging. But the all-wise and ever-gracious Head of his Church rules and overrules in it all, and to him we can confidently commit all our ways.

L. D. WELLS.

Hampstead, Md.—Rev. J. H. Keller and family, of the Hampstead charge, were kindly remembered during the holidays with a handsome purse of money and a fine sleigh and many other individual gifts, all of which are very highly appreciated. This is the third time in the past seven months that this kind people have shown their appreciation of his services. At his reception in June they gave him a donation of about forty dollars, and in September they gave him several one-horse loads of vegetables and choice fruits. Indeed, every week sees something useful going to the parsonage. The pastor and family are very much appreciated, and good work is being accomplished. In the last four months thirty-two new members have been added to the charge and many more old ones reclaimed. Sixty-seven young people are under catechetical instruction, and adult Bible classes have been organized in all the Sunday-schools, with an enrollment of seventy-five members. The church property at St. Peter's has been remodeled and a bell put on the church. The cost of this renovation was one thousand dollars. Seventy-six dollars more than this sum was secured, which is to be used for a shed for the pastor's horse and church walks. St. Mark's has also beautified the interior of their church. The work is moving along encouragingly. The whole charge has received a new impetus, and all the services have increased to almost double their former attendance and interest.

Lebanon, Pa.—One of the most harmonious and altogether delightful gatherings of the members of Zion Lutheran church took place on Wednesday evening, January 11th, at the annual congregational meeting. Good will and cordial fellowship, which contributed so much to the success of the organization during the past several years, was conspicuous and the congregation started on a new year with a renewed spirit of cooperation.

The reports of the several officers and societies were most encouraging. Pleasing reference was made to the whirlwind campaign of last March, when, in less than thirty days, \$4,850 was raised in cash and the church debt liquidated. The reports showed that upward of \$9,000 was raised during the year for church operations in general, and a tribute was paid to the energetic pastor, the Rev. Dr. W. E. Stahler. He was given credit for the success of the financial ventures of the year, and particularly for the obliteration of the financial obligations of the congregation. As a mark of appreciation he was given a vote of thanks.

A more substantial tribute to his worth came later in the meeting, when it was suggested that inasmuch as the congregation is now entirely out of debt, and the property title free, that the esteemed leader of the flock be given a liberal increase of salary. The suggestion met with most popular favor and an increase of \$300 a year was unanimously voted. The tribute was accepted by the minister with appropriate remarks. X.

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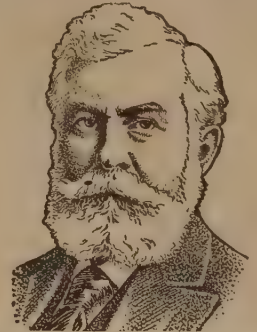
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WHAT OF THAT?

"Tired! well, what of that?
Did'st fancy life was spent on beds of ease,
Fluttering the rose leaves scatter'd by the breeze?
Come! rouse thee, work while it is call'd to-day
Coward, arise—go forth upon the way!
"Lonely! And what of that?
Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall—
To blend another life into its own;
Work may be done in loneliness; work on!
"Dark! Well, and what of that?
Did'st fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet;
Learn thou to walk by faith and not by sight;
Thy steps will guided be, and guided right.
"Hard! Well, and what of that?
Did'st fancy life one summer holiday
With lessons none to learn and naught but play?
Go, get thee to thy task; conquer or die!
It must be learned—learn it then patiently.
"No help! Nay, 'tis not so,
Though human help be far, thy God is nigh,
Who feeds the ravens, hears His children cry.
He's near thee wheresoe'er thy footsteps roam,
And He will guide thee, light thee, help thee home." —Selected.

THE POPULARITY OF BACON.

Professor Snyder, of the Minnesota station, gives the following reasons why bacon has become so popular and desirable. In reference to tests made at the station, he says it was cut in thin slices and baked or broiled in the ovens until crisp and brown. All the fat which was cooked out was saved and eaten with the bread and other foods which made up the daily fare. On an average about ninety-four per cent. of the protein and ninety-six per cent. of the fat of the ration containing bacon, were digested, and about eighty-eight per cent of the energy was available. Calculated values for bacon alone, showed over ninety per cent. protein, and four-tenths and six-tenths per pound digestible fat, which is about two-thirds as much as is found in butter.

"Lean bacon," says the professor, "contains about twice as much digestible fat as other meats, making it at the same time, and even at a higher price per pound, a cheaper food than other meats. Bacon fat is easily digestible, and when combined with other foods it appears to exert a favorable mechanical action upon digestion."

Avoid It

Leave this tremendous alcohol question to your doctor. The danger is too great for you to decide alone. Ayer's Sarsaparilla is a tonic and alterative, entirely free from alcohol. Take it or not, as your doctor directs. Trust him.

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As the value of bacon becomes more generally appreciated, these breeds which will produce the greatest proportion of this meat when compared with whole weight of carcass, will become more popular. It will then be a common thing to find Tamworths and Yorkshires on every farm, especially outside the "corn belt." The Durocs are not far behind these in bacon production, though in some localities they partake of the characteristics of the lard hogs. For the benefit of those who still wish to be loyal to the old breeds, it may be said that feeding so as to develop bone and muscle, that is, feeding plentifully of food containing abundant protein, like the different legumes, mixed wheat, bran and shorts, tannage, etc., will tend to develop a growthy animal with long and deep body that will make a fine quality of bacon. If this method of feeding is carried on for a few years, and a wise selection of breeding animals be made, it will not be a difficult matter to partly eliminate the characteristics of a breed whose staple diet has been corn, and in place of the lard hog we shall find the one producing bacon.—Religious Telescope.

FEEDING HENS ECONOMICALLY.

A reader of "Farm and Fireside" writes me that she has fifteen good hens she would like to keep over, but that feed is going to be so high that she fears they will cost more than they are worth.

I would suggest that she buy a bale of the best clover hay, run it through her feed cutter, cutting it to quarter-inch lengths. At night put about a good quart of this into a bucket, pour hot water over it and cover it closely. In the morning mix about half a pint each of bran, middlings, and coarse cornmeal with it, and feed to the hens. Give them as much of this mixture as they will eat within half an hour. Give them the table scraps and a small quantity of wheat or broken corn in the evening, and they will, or should, not only do well, but also lay enough eggs to more than pay the cost of the feed. She can cut the clover hay as needed, and a bale will take up but little room. This cut clover is quite as good as the ground clover or alfalfa that is sold at ten to twenty times as much.—Ex.

HOW TO LAUNDER FLANNELS.

Cut fine a bar of good soap and add hot water. Let it stand on the range until dissolved, then add to it a sufficient amount of tepid water to make a good solution. If the garments are soiled badly, allow one tablespoonful of ammonia to two gallons of water.

Shake and brush the garments, then soak them for fifteen minutes in the solution. Do not rub soap on flannels and do not rub them, as this causes them to shrink by matting the fibers in the wool. Squeeze and press with the hands, and when cleansed press the water from them and plunge them into clear water of the same temperature. Rinse in two waters, then put them through the wringer. Dry in a moderate heat. While drying, stretch them into shape. When dry, press with a warm (not hot) iron.

In laundering colored flannels, if the color runs, rinse until clear, allowing two tablespoonfuls of vinegar to two gallons of water for the last rinsing, as this will set the color.

Wash silk underwear in the same way, also wool or silk hose, wringing the latter in a towel and pressing between pieces of muslin.—Inter-Ocean.

FOR "FINICKY" APPETITES.

My children had "finicky" appetites, and it seemed impossible to provide a meal that would be acceptable to all.

Some of the things they disliked they had never tasted, so one day I said: "To-morrow Robert may order the dinner. He may be the host and the rest of us will be his guests. Of course, as his guests it would be unpardonable for us to tell him we did not like his food. We must at least *taste* of everything. The one who is the most perfectly bred guest may give a dinner soon after. Of course, if there is any one who is boorish, that one will be denied the privilege of entertaining us."

Well, the result of our series of dinners was that Alice discovered that cream really tasted very nice, and Paul found that eggs were not the abomination he had thought them. Moreover, their father meekly accepted French dressing, although hitherto he had never tasted olive oil.—Harper's Bazar.

The Family.

OF THOSE WHO WALK ALONE.

BY RICHARD BURTON.

Women there are on earth, most sweet
and high,
Who lose their own, and walk bereft
and lonely,
Loving that one lost heart until they die,
Loving it only.
And so they never see beside them grow
Children, whose coming is like breath
of flowers;
Consoled by subtler loves the angels know
Through childless hours.
Good deeds they do; they comfort and
they bless
In duties others put off till the morrow;
Their look is balm, their touch is ten-
derness
To all in sorrow.
Betimes the world smiles at them, as
't were shame,
This maiden guise, long after youth's
departed;
But in God's book they bear another
name—
"The faithful-hearted."
Faithful in life, and faithful unto death,
Such souls, in sooth, illumine with luster
splendid
That glimpsed, glad 'land wherein, the
vision saith,
Earth's wrongs are ended.—Century.

THE MAKING OF TWO.

Founded on Fact.

BY J. REESE HOFFMAN.

[Concluded.]

Experiences came soon and fast—
people hard to please, 'shopping-
women who spent much time and
bought little. But the hardest test
was in the second week. Isabel saw
her friend, Lieutenant Ashcroft, ad-
vancing to her counter and shrank
away. Dora, with a flushed face,
met him cordially, and shook hands.
"What may I have the pleasure
of showing our hero of many wars?"
she said laughingly.

"A hero, indeed, Miss Dora," he
retorted, "and only vanquished once.
Can you fit such an awfully large
hand as mine with a pair or two of
tan kids?"

Dora took down the boxes, laid
the colors and sizes out for his in-
spection, then took his broad palm
in her delicate fingers and, with much
business method, fitted the gloves
finger by finger. To tell the truth,
the officer lingered over the affair as
if he enjoyed it. With much play
of words, Dora was surprised at the
ease with which the attempt was
made and carried through; her joy
was great at finding so much com-
mand over her meaner inclinations.

By this time Isabel had recovered
herself, and came forward.

"Miss Griffith, too," said the offi-
cer, "this is a real pleasure. I have
always dealt with worthy Mr. Grif-
fith, and shall now feel doubly drawn
to his excellent store."

He shook hands so cordially with
the elder sister that he left no doubt
in the mind of either that he pos-
sessed a side to his character un-
known before.

But an even more trying ordeal
was in store for the new clerks when
another gentleman advanced to the
next counter, then spied the lieu-
tenant, and turned to him with
familiar greeting.

"Donovan," said the officer, "here
we are met in this agreeable com-
pany; truly an unexpected pleasure—
seems to me I have not met you
since the Handel and Hadyn Assem-
bly."

"No," answered the barrister,
glancing at Dora's sweet face, "I
have been close at my desk. But I
am come to the turn of the tide, I
believe, and cases are pressing upon
me for acceptance. The mills of
the gods, you know, grind slowly,
but the grist comes all the finer."

"Permit me to introduce you—
pardon my negligence."

"I have had the pleasure before
this," said Donovan, "of meeting the
ladies."

Isabel shook hands more cordially,
Dora a little distantly; then in a
business tone requested his pleasure.
She was brought to a stand when
the barrister said:

"I find myself in need of some
half hose—socks, we men call them.
Mine are more hole-y than godly
since the departure of my sister.
Also my underwear needs replacing
—may I be directed to some one
who attends to that department?"

This was a dilemma, but Dora, a
little maliciously maybe, turned to
her sister and said:

"My sister, Mr. Donovan, has
charge of that department and will
accommodate you."

Isabel stepped to the next counter,
and, much embarrassed, began look-
ing over the boxes, scarcely know-
ing what she was doing. Mr. Dono-
van, to relieve her nervousness, said,
"Miss Griffith, I want balbriggan
shirts and fine summer drawers—
number 36 for the former and 34
for the latter." His coolness served
greatly to disperse the girl's blush
and trepidation, and in a few min-
utes she had them on the counter.
The gentleman displayed much nicety
and propriety in the matter before
him, keeping up a running conver-
sation on various topics, and the
purchase was soon made.

The experience of the day was
the best lesson the girls had ever been

taught. It was an "awful come-
down," but well and quickly learned.
"Prudery and finickyness," said Mr.
Griffith, "have no place in the vocab-
ulary or mission of the true woman."
He had seen part of the transaction,
and heard more from the floor-
manager, and commended the girls
with more words of praise than usual
from him.

There were no heart-burnings that
night as the daughters made merry
over the day's transactions. "What
do you suppose Mr. Donovan will
think of us now?" said Bell.

"Think of you, you goose; you
needn't mind *your* effort, you are
not trying to catch *him*!"

"Don't fear, darlin'; but he is a
gentleman, and so well informed."

"I believe Lieutenant Ashcroft
was delighted with your business tact.
I presume the next step will be a
proposal."

"Not much," said Dora, "my net
is spread elsewhere. Bell, do you
know, I am getting to like it—I don't
care a fig what people may say. If
Lieutenant Ashcroft's people don't
think you good enough for them,
why just don't worry; he admires
you all the more, I truly believe.
And I am aiming for a higher posi-
tion; the dress-goods department will
not be new to me, and with my
judgment and taste I can make a
success of it, and earn ten dollars a
week."

Isabel was not so sanguine but
kept at her work, and soon learned
to greet her aristocratic associates
with candor and smiles, though fre-
quently obliged to swallow the lump
in her throat. She developed a ten-
acity of purpose that would not say
"No." If a sale could be made,
she made it.

The triumph came at last. Inter-
course with many people, the study
of character, developed and broad-
ened lives that had all along been
"confined, cribbed, cabined." Time
was found to visit the sick, the poor
were relieved, the better nature cul-
tivated, though business was never
neglected even for deeds of charity.
Mr. Griffith's eyes were tearful as
he kissed his girls and told them
what treasures they were to him and
how the business was developing.

Another day the ladies were vis-
ited by Lieutenant Ashcroft and Mr.
Donovan, but they passed on and,
with a simple greeting, sought Mr.
Griffith's private room. Events had
been thickening, and the gentlemen
had been occasional visitors at the
home, cordially received by all, and
an interchange of thought established,
proving the gentlemen to be more
than mere society idols.

A business proposition was made
by the officer and his friend the bar-
rister to the sturdy man of busi-

ness, to which he answered "No." As the gentlemen turned away they did not seem depressed or shocked, but smiled as they passed the blushing girls and made exit from the building.

That night the girls were in each other's arms, laughing and crying.

"Oh, Bell! Oh, Dora! What can we do?—what are we to do?" asked Bell.

"Do?" retorted the lady addressed. "I know what I am going to do. Daddy told Mr. Donovan that Dora was not going to wed until she had another year in the business; he might have her, with his blessing—dear old daddy—but he would have to wait for her—or 'let her go.' I stipulated for a clause in the agreement that I might want to clerk in the store afterward."

"Oh, Dorie—you wouldn't! Well, I'm agreed. My lover said he would have to wait, against his inclinations, another twelvemonth until he can sell out or get his discharge. He says he does not want to trail his wife around the world as the wife of an army officer, but would settle on the home estate—where the ladies eagerly await the bride. And then he may have the choice of promotion to West Point—and we'd be in high life again!"

"But no longer butterflies—or—fools—Bell!"

Keweenaw, Ill.

A GOOD EXAMPLE.

An interesting story is related in an exchange of a San Francisco woman and her physician. The doctor performed an operation very successfully upon this woman, who was quite wealthy. When asked for his bill, the physician presented one for fifty dollars. The good lady smiled.

"Do you consider that a sufficient charge, doctor," she asked, "considering my circumstances?"

"That is my charge for the operation, your circumstances have nothing to do with it."

The lady drew a check for five hundred dollars, and presented it to him. He handed it back, saying: "I cannot accept this. My charge for that operation is fifty dollars." "Very well," the lady replied, "keep the check and put the balance to my credit." Some months after she received a long itemized bill, upon which were entered charges for treatment of various kinds, rendered to all sorts of humanity, male and female, black and white, who had been treated at her expense. She was so delighted at it that she immediately placed another check for five hundred dollars to his credit on the same terms, and it is now being earned in the same way.—Ex.

Drive It Out!

If you are afflicted with Rheumatism, write to me immediately, so I can send you Free a One Dollar Bottle of my Rheumatic Remedy. I want to convince every Rheumatic sufferer at my expense that my Rheumatic Remedy does what thousands of other remedies have failed to accomplish—actually cures Rheumatism. I know it does, I am sure of it, and I want every Rheumatic sufferer to know it and be sure of it before giving me a penny profit. I want all to test it at my risk. I have personally compounded this remedy for eighteen years, and know it as a mother knows her child. I have heard from sufferers all over the country, reporting cases of hard and obstinate cases where all else had failed. I have seen with my own eyes cases right here in Chicago, people who could not walk, who lay in bed helpless, some who were in invalid chairs, many who were in direct agony, get up and walk, go back to work, have no more pain, all from using my remedy. I know these things, and so do not hesitate to say to all Rheumatic sufferers, old and young—try a Free Bottle of Kuhn's Rheumatic Remedy, for it cures Rheumatism. Some doctors advise one kind of treatment for Rheumatism, others an entirely opposite one. I don't claim to know more than these doctors; but there is one thing I do know and am sure of, and that is my remedy for Rheumatism. I know my remedy has cured thousands and is curing people every day. Each cure it makes proves its power to cure other cases—each cure it makes gives hope for your case.



YOU CANNOT COAX Rheumatism out through the feet or skin with plasters or caustic metal devices. You cannot TEASE it out with liniments, electricity or magnetism. You cannot WILL it out with mental exercise or mind power. YOU MUST DRIVE IT OUT.

My remedy cures because it goes right into the blood and drives out the Rheumatism, because I put into each bottle the right medicine to do this. You cannot do this with weak Pills, Tablets or Powders. You must have strong medicine, and that is what my medicine is. Rheumatism is caused by Uric Acid in the Blood. This acid is like fine crystals or salt and runs in the blood. It collects and hardens about the joints and causes all the fever, swelling, stiffness and pain of Rheumatism. My remedy goes into the Blood, meets this acid and dissolves it, so that it passes out through the kidneys like water. Uric Acid and Kuhn's Rheumatic Remedy cannot live together in the same blood. The Rheumatism has to go and does go. My remedy cures the sharp, shooting pains, the dull aching muscles, the hot, swollen limbs and stiffened joints, and cures them quickly.

Dollar Bottle Free

I can prove it all to you if you will only let me do it. I will prove much in one week, if you will write and ask my company to send you a dollar bottle FREE according to the following order. I don't care what form of Rheumatism you have or how long you have had it. I don't care what other remedies you have used. If you have not used mine you don't know what a real Rheumatic Remedy is. I will do a fair test is all I ask. If you find the free bottle is curing your Rheumatism, order more to complete your cure and thus give my company a profit. If it does not help you, that ends it. You do not get a small sample vial, containing only a thumbful and of no practical value, but a full-sized bottle, selling regularly at drug-stores for One Dollar Each. This bottle is heavy and Uncle Sam must be paid to carry it to your door. You must send 25 cents for the postage, packing, mailing case, packing, etc., and this full sized One Dollar Bottle will be promptly sent you free, everything prepaid. Nothing to pay on receipt or later. Only one bottle free to a family, and only to those who send the 25 cents for charges. Address your application to my company.

Kuhn Remedy Co., 2100 North Ave. **Chicago**

NOVEL CURE FOR HEADACHE.

At a meeting of ladies the subject of cures came up, when a newcomer was asked to give her experience.

"I don't mind telling, but I guess you'll think it's a funny kind of cure," Mrs. Glen replied, with a smile. "Once, years ago, I had a dreadful headache. I hadn't slept a wink the night before—I was grieved about a friend who hadn't treated me right. I was just brooding away, going over and over in my mind what I'd say to Mehitabel Record some day, when I saw that a big grudge was growing right up inside of me. 'Now', said I to myself, 's'pose Mehitabel Record did really do it, is that any reason why you should grow a grudge?' So I set right about forgiving her as hard as I could, and pretty soon I just loved Mehitabel Record, no matter what she'd done."

The needles were motionless. The speaker, although flushing under the gaze of many eyes, continued: "And

when I'd thoroughly forgiven Mehitabel—why, my headache was gone, and I felt nice all over. It set me to thinking. After that, whenever I had an ache or pain, I practiced going away by myself, and forgiving some one. It worked wonderfully."

"Do you always have some one," asked the minister's wife, softly, "to practice on?"

"Deary me, no!" said Auntie Glen. "Everybody's always treated me so nice, I ran out of folks to forgive long ago."

"How did you manage your 'cure' then?"

"Oh, along about the same time I ran out of aches and pains, too. I haven't lost a day in bed in forty-five years."

There was a pause. Miss Everett, with shining eyes, broke the silence: "Ladies, I move a vote of thanks to—to dear Auntie Glen, for a bit of very deep and very dear philosophy. And I move, also, that we adopt her cure and practice it."—Youth's Companion.

Rheumatism

Redfield, Iowa.—Before I used all of one bottle of Kuhn's Rheumatic Remedy I felt better, and when I had used three bottles I was well. Now I make my hand in the hay field. I have waited for it to return, but I am as sound as a dollar.

Cherry Valley, Ill.—I had Rheumatism thirty years, and was cured by Kuhn's Rheumatic Remedy. I cannot say enough for it. Mrs. John Packard.

Lambert, Ala.—I had Rheumatism in back, hips and shoulders. For three months before using Kuhn's Rheumatic Remedy I hardly did any work. Two weeks I could not walk or turn in bed. The doctors did no good. Kuhn's Rheumatic Remedy got me up, and I am now a strong man. The Rheumatism never came back. Jos. G. Turner.

Knobel, Ark.—I had Rheumatism in limbs for three years. For six months before I began Kuhn's Rheumatic Remedy I was almost helpless, and suffered great pain. Now I am completely cured. I have had no trouble for months, although I almost constantly work in water. Henry Morrison.

Tunbridge, Vt.—I am 73 years old, and suffered twenty years with pain in my thigh, on my right side down to the knee and then down to the hollow of my foot. Doctors called it neuralgia of the sciatic nerve. Plasters, liniments and electricity did no good. Kuhn's Rheumatic Remedy cured it a year ago, and I have not felt a pain since.

Unlon Church, Pa.—When I began to use Kuhn's Rheumatic Remedy I could hardly raise my hand above my head, and had not worked for a whole year. I got back the use of my hand and was able to go to work immediately after using the first bottle. Thos. O'Shelly.

Camilla, Texas.—Kuhn's Rheumatic Remedy cured my Rheumatism. Before I took it I could not walk a step; now I am well. William Branch.

Young Women's Column

GIRLS THAT ARE WANTED.

The girls that are wanted are home girls,
Girls that are mother's right hand,
That the fathers and brothers can trust
in,

And the little ones understand.

Girls that are fair on the hearthstone,
And pleasant when nobody sees;
Kind and sweet to their own folk,
Ready and anxious to please.

The girls that are wanted are wise girls,
That know what to do and say;
That drive with a smile and a soft word
The wrath of the household away.

The girls that are wanted are good girls,
Good girls from the heart to the lips;
Pure as the lily is white and pure,
From its heart to its sweet leaf tips.

—Selected.

CAROLINE'S EASTER OPPORTUNITY.

The train pulled into the station at three o'clock in the afternoon. A group of eager girls rushed forward to meet two young women who returned their greetings with enthusiasm, although they looked much as people do who are at the end of a long and rather tedious journey. A stage was waiting, and presently, with such hand luggage as experienced travelers carry, Eunice Matthews and Caroline Leslie were seated in the most comfortable corners, their conductors swarming in after them until every nook was filled. The driver, a small boy, looked down from his perch, and receiving a nod to go on, gave his horses a signal between a whistle and a chirrup, and they started merrily onward over a rough and stony road.

"Is this quite safe?" inquired Miss Eunice, as the stage swung to and fro, zigzagging around a bend and beginning to climb a mountain path.

"Perfectly safe," replied one of the girls. "Alphonse is older than he looks and has been driving ever since he was large enough to sit on the box beside his father and hold the reins. Carmel Village is not very far from here and every preparation has been made for you to rest before supper. The delegates have been arriving ever since yesterday morning, and the conference will be a success. It happens so nicely that the Seminary is having its Easter vacation, so that we may have the use of the chapel as often as we like, and all the churches have been placed at our disposal. We are certain to have about the best State Convention the association has ever held."

"What about our trunks?" inquired Miss Leslie, with an anxious look. "Do you suppose they came on the train with us?"

"I handed your checks to the baggage-man," said Mary Mallory, who seemed to be the leader of the escort, "and left instructions for the trunks to follow us. They will certainly be in your rooms within an hour."

Carmel Village was presently reached, and presented a most inviting appearance as the stage passed through the broad Main street where there was now and then a business block. The visitors noted a bank, a postoffice, an inn with a long and wide veranda, and a drug store, as the little jehu drove with great speed to the house where they were to be entertained. On either side of the street and on the intersecting streets there were pleasant, substantial homes, usually white with green blinds, and everywhere back of them, as if protecting and defending, rose a green wall of hills. Easter came early that year, and patches of snow were still visible in the gardens, although a few of the hardier early flowers were bravely lifting their heads and beginning to bloom.

Miss Matthews and Miss Leslie were secretaries of the Young Women's Christian Association. One was especially familiar with student work, and the other had devoted herself to labors in the mill villages of the South. Each had a special message for this particular State Convention, and they had come to it with hearts full of anticipation and a great hope that they might be given just the opportunity for which they had been praying.

Carmel Village was an educational center, the residents being cultivated and refined, while there was at certain seasons of the year a large accession to the community because of mineral springs near by, possessing more than local fame.

A charming hostess welcomed the secretaries and conducted them at once to two beautiful connecting rooms on the second floor. They found everything they could possibly need for their comfort, and when the lady left them to rest a while she said, "Your trunks will be here in a few minutes. I see the express wagon only a little way off." Every one knows the satisfaction there is in making a complete change of toilet after a dusty railway journey. Three days on the train had made Eunice and Caroline ready to be thankful for clean clothes, but when the expressman stopped at the door he had only a single trunk. Eunice's was there. "Nothing," he said, "had yet been seen of check numbered 3226." Caroline gazed at Eunice in dismay. She was a small, plump maiden with fair hair and blue eyes, while Eunice was tall and stately. The only thing they could not do was to wear each other's

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1½ by 2½ yards, 55c. each.

2 by 2½ yards, 60c. each.

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2½ by 2½ yards, 60c. each.

2½ by 2¾ yards, 75c. each.

2½ by 2½ yards, 75c. each.

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Pillow Cases of corresponding grade and weight to Sheets—made from full Bleacht Pillow Case Muslin—hemd and finish ready for use.

Pillow Cases, 42 or 45 by 36 inches, 15c. each.

Bolster Cases, 42 by 76½ inches, 30c. each.

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Advertisement No. 1919.

North Side.

Pittsburg, Pa.

clothing. The shirt-waists and skirts and the one-piece dresses of Eunice could not accommodate themselves to the wants of Caroline. "Where there are so many girls," said Eunice consolingly, "you can surely borrow whatever you need, and as there is a possibility of your trunk not arriving at all until the convention is over, we will just have to make the best of it."

"It's easy for you to say 'we,'" answered Caroline, as she brushed her hair before the mirror, "when you have your pretty new tailor-made suit and your beautiful Easter hat, but what am I to do? You know I dislike borrowed plumes, and how am I to speak as I ought in behalf of our student work when I shall not be able to forget that the girls must be taking in at every glance my weather-worn and worse-for-wear traveling garb and the most unbecoming toque that ever went on my head? Don't tell me to be resigned, Eunice. I'm not going to be. You lie down and take a nap. I shall proceed to consult our hostess as to the resources of this village in the way of shops. Surely I can buy something to tide me over this evening at least."

"But your trunk may be here presently."

"There is no other train until tomorrow; didn't you hear the man say so, and don't you remember how my trunk was lost once before and stayed at the coast clear across the continent while I was at a North-field convention? No, my dear, I will sally forth and see what I can do."

But Caroline was not destined that afternoon to replenish her wardrobe as she wished. As she walked down the street, piloted by a little daughter of the hostess, she saw in a window several hats and bonnets, and behind them peered out a pale and weary face. The face was not old, but it was so wan and discouraged that something in it arrested Caroline and she said to her companion, "I think I'll stop here." The child demurred, saying that there was a far better shop down the street, but Caroline was firm. She entered the store and the girl she had seen from the window stood behind the counter.

"I came in to see if I could find an Easter hat," said Caroline, with a winning accent, although a glance showed her that she could scarcely have come to a less promising place. The few hats there lacked totally the air of distinction that Easter hats should have, and the milliner, if this were she, was evidently aware of it. "I haven't been able to do anything," she said, despairingly. "Sister Fanny has always trimmed the hats and she is in the hospital very ill. I have not been able to do anything, though I have a few flowers and ribbons that Fanny ordered a month ago."

"May I see them?" was Caroline's question.

The young girl took from a box beneath the counter her little stock, and at the same time produced a band-box in which lay a very pretty picture hat. It was a white chip trimmed with broad bands of black velvet and large pink roses. Caroline exclaimed that here was an Easter bonnet that ought to go in the window, but that would really just suit her.

"I forgot that we had that," said the girl. "Fanny would have shown it and sold it, for this is just the season when we can make a little money, but mother and I are really of no use. It worries Fanny so that she cannot get well."

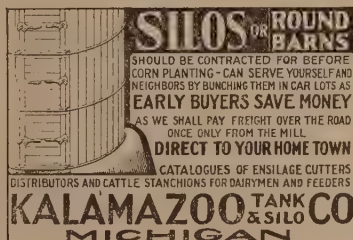
"Easter is not a time to worry," replied Caroline; "it is a time to be glad and happy and gay. Will you give me a pencil and paper?" she inquired. Rapidly writing a few lines, she despatched her little guide to the seminary, and in fifteen minutes a dozen girls had answered her summons. When they arrived in

breathless haste she told them that they were to have a sewing bee without an instant's delay. "There is no time to waste. The hats that are here must be re-trimmed and made as fetching as possible, and those of you who can help out by sparing an extra feather or flower, or perhaps a hat, must make that her Easter offering. I have just heard that there is a young girl in the hospital who will probably get well if there is a boom in her business. Some of you will have to lend me your things, for my trunk has not come yet and I haven't any proper apparel in which to appear on the platform to-night. In the meantime, if we all set to work in the little that remains of to-day and get up early to-morrow morning, we can transform this little shop into a bower."

The day of miracles is not over. Color and light came into the pale face of the girl who owned the little shop. Her mother, a fragile, elderly woman, with a look of chronic helplessness, came out and surveyed the invasion of the shop with amazed eyes. A dozen young women in earnest can do a great deal in a little time and with a few materials, and when in the different rallying places the little story was repeated, it was quite wonderful to see how swiftly the milliner's show-case and window were filled with an inviting display of goods. Word was sent here and there to those who had full purses that they were to come and buy, and when the next day Caroline and Eunice found an hour of leisure to go to the hospital and visit Sister Fanny they brought her good news that tided her over her disheartenment and began her convalescence.

This is a world in which there is always room to lend a helping hand to somebody somewhere. If we are on the lookout for the doing of little kindnesses we shall find a chance to do them.

Caroline's trunk arrived before the convention was over. — Aunt Marjorie, in "Christian Intelligencer."



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E. E. CAMPBELL, Ph. D., Pres.,
Mechanicsburg, Pa.

Young Men's Column.

A WORKINGMAN'S PRAYER.

BY REV. CHARLES STELZLE.

Lord, teach me to pray. I do not know
How I should speak to Thee;
My best desires are unexpressed in words,
But I believe that Thou dost understand.
There comes to me the consciousness
That even now thou knowest the things
For which I crave.

Lord, hold Thou my hand. The path in
which

I walk is dim to see.
But others walk it with me in the midst,
And I recall that Thou hast walked it,
too.

And so I ask that I may not complain,
But on the road of life
Help me be brave.

Lord, keep me from sin. I would that
men

Might think great things of Thee,
Because Thy power hath kept me to the
end.

May I so live that none be made to fall
Through act of mine or foolish word;
instead,

May Thine own chivalry
Inspire to save.

Lord, help me to live. Give me more
power,

That I to men may be
Forgetting self in Thy great ministry,
A source of strength, as Thou wast while
on earth,

Give me the love that makes men suffer
long,

E'en tho', like Thee, it lead
Me to the grave.

A STURDY CHIEF JUSTICE.

This despatch comes clear across
the continent to the New York
"Times":

Los Angeles, Cal., April 19.—Chief
Justice Beatty knocked a ruffian down
in a Pasadena car this afternoon by
way of enforcing the law and teaching
him manners. The head of California's
Supreme Court, here for the
April term, noticed the man talking
to the motorman, and the sign over
the motorman's head declares that
act a violation of the ordinances.

"You mustn't talk to the motorman,"
said the chief justice, for the
car was running at a high rate of
speed.

"Aw, go to —," was the prompt
reply.

"But I insist," said the chief justice.

"I'd knock your block off if it
wasn't for your white hairs," said
the thug.

"Forget the white hairs and try
it," was the chief justice's reply.

The thug drew back to strike, but
the justice knocked him down. The
conductor came to investigate, and
the justice explained that the man
had violated the law.

"Now," continued the chief justice,
"I appoint you an officer. Arrest
that man or eject him from the

car," and the justice handed the conductor his card. The conductor acted promptly, so promptly, that the thug, as he hit the ground, exclaimed, "Who is he?"

The conductor showed him the card.

"Say, yer honor, I just gotta get to Pasadena. If you'll lemme ride, I won't talk to no one," pleaded the subdued man.

The chief justice agreed, and the man hid himself at the rear end of the car.

It is well, adds the Hartford "Times," to have the account of this incident wisely read, for it should convey a needed lesson to the average American citizen, who is too often willing to forget that he has any duties to perform in the enforcement of the laws. He usually listens helplessly to the endless stream of profanity which he hears on the streets, in railway stations, or on board railway trains, regardless of the fact that the laws of the state are thus constantly violated, and he witnesses daily other violations of the law too numerous to mention, wondering, perhaps, why the police, or somebody else, does not see that the law is obeyed, but rarely manifesting a disposition to take part in the enforcement.

Chief Justice Beatty, of California, set a good example when he knocked down the ruffian in the Los Angeles street-car. Even if he had not been a judicial officer of the state, it would have been his duty no less to see that the rules which are necessary for the safe operation of the cars were not disregarded in so flagrant a manner. Any man who insists on obedience to the law is standing up for his own rights and for the rights of everybody else. Would that there were a greater willingness on the part of all decent citizens to do this.—Ex.

THE BOY AND HIS FATHER.

Emil Steffens, Sr., the lithographer, made the following translation of a paragraph in the "Staats-Zeitung," entitling it, "What a Boy Thinks About His Father." Numerous copies have been made by Mr. Steffens' house and circulated.

"At ten he thinks his father knows a great deal. When he is fifteen he thinks, 'Well, I know just about as much.' At twenty he thinks he knows again as much. When he comes to be thirty years old he thinks that he ought to ask his father's advice sometimes. At forty he thinks that his father does know a little more. At fifty he looks for his father's advice. At sixty, and his father is dead, he comes to the conclusion that there was not a smarter man on earth than his father was."—New York "Press."

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For the Children.

THE WAY OF IT.

A little boy made him a wee snowball
And rolled it about in the snow;
And it gathered the crystals and clung to
them all

And oh, how that snowball did grow!
Oh, my!
You've made one, of course, so you
know.

A little boy whispered a word one day
Unkind of some one he knew,
And each one who heard it repeated his
way

The story till O how it grew!
Oh, my!
And a heartache was caused by it, too!

Two little red mittens the small ball
rolled

That grew in such a magical way,
And a little red tongue was the one that
told

The tale that grew big in a day.
Oh, my!
Be careful, wee tongues, what you say!
—The Housekeeper.

A FAIRY TALE.

Once upon a time in the green forest there lived a fairy, and her name was Joy. And ever a light shone in her eyes of heavenly blue, and a song was on her lips as she worked busily all the day.

Very wise was the fairy whose name was Joy. Hers was the wisdom of forest and mountain, of river and lake. The greatest secret of all was hers, the secret of happiness. And men and women from all the world over came to learn the secret, and always they went away satisfied. Kings and princes and wise men journeyed to the fair forest, and no matter how sad one might be when he came, he went away with a light in his eyes and a smile on his lips.

At length a little princess came into the forest to learn the secret. A sorry little princess she was, whose mouth drooped at the corners and whose eyes were gloomy, sad eyes, not at all the sort of eyes a little princess should have.

On her snow-white pony, with his gilded trappings, she rode through the forest. And as she rode her glance never fell to the soft grass and bright flowers that carpeted the wood, nor raised to the smiling sky above, nor did she hear the ceaseless twittering of the birds. So busy was she with her own sad thoughts that she did not even hear the voice of a little child by her side until he had spoken three times.

"Please," he said timidly, "is this the way to the fairy Joy?"

"Yes," she said indifferently, "this is the way," and she did not see the weary look on the little child's face as he trudged patiently along.

At length the princess reached the hut of the fairy Joy. And she heard the fairy singing within the hut. The door was open and the princess walked in without pausing to knock. The fairy turned as she entered, and nodding gaily to her, gave her the easiest chair.

"Why do you sing?" asked the princess in wonder.

"Because I am happy," the fairy made answer.

"Why are you happy?"

"Because people love me and I love them."

"What is that—to love?" asked the princess. Truly this was a strange thing.

"Ah, now, you must indeed be sorrowful," said the fairy, "if you know not love."

"Tell me," said the princess, "that I, too, may be happy."

"That I cannot," said the fairy. "You must learn."

"Teach me," said the little princess.

And now came the little child that the princess had passed on the way. And when she saw him the fairy ran out to meet him and carried him into the hut. There she bathed his feverish brow and bade him lie down and rest while she sang to him. But he begged for a drink of cool water, and the fairy went to the spring to get it. While she was gone the child looked so hot and weary that the princess fanned him and softly sang the fairy's song. For he was a little, little child and her heart grew pitiful. And presently she held him on her lap and sang; and soon his little arm stole softly about her neck and his head sank on her shoulder as he fell asleep. Still the princess sang, and blither grew her song, until, as the fairy came in, she was caroling gayly.

"Ah," said the fairy, "now you are happy."

"Yes," nodded the princess. "But what means the strange new feeling I have? I want to keep this child and never to leave him. What is it that makes me feel so?"

"That," said the fairy gently, "is love."—The Advance.

IS YOUR NAME HERE?

Susan is Hebrew, a Lily.
Alma is Latin, the Kindly.
Guy is French, the Leader.
Margaret is Greek, a Pearl.
Job is Hebrew, the Mourner.
Rachel is Hebrew, the Lamb.
Paul is Latin, the Small One.
Edwin is Saxon, a Conqueror.
Lionel, Latin, is a Little Lion.
Clara is Latin, the Bright One.
Hugh is Dutch, the Lofty Man.
Martin is Latin, the Martial One.
Gilbert is Saxon, Bright as Gold.

Jacob is Hebrew, the Supplanter.
Lucius is Latin, the Shining One.
Ernest is Greek, the Serious One.
Peter is of Latin origin, the Rock.
Eunice is Greek, the Fair Victory.
Florence is Latin, the Blooming One.

Leonard, German name, is Lion-like.

Ruth is Hebrew, and means Beauty.

Sophia is Greek, and means Wisdom.

Arabella is Latin, the Beautiful Altar.

Sarah, Hebrew name, means Princess.

Rosamond is Saxon, the Rose of Peace.

Cæsar, Latin name, means Hairy Man.

Agatha is a Greek name, the Good One.

Isaac, a Hebrew name, means Laughter.

Oliver is of Roman origin, as Olive Tree.

Lucy is the feminine of the Latin Lucius.

Edith and Editha are Saxon, Happiness.

Douglas is Gaelic, signifying Dark Gray.

Daniel is Hebrew, meaning God is Judge.

James is of Hebrew origin, the Beguiler.

Meredith is Celtic, the Roaring of the Sea.

Esther is a Hebrew word meaning Secret.

Agnes is of German origin, the Chaste One.

Moses, a Hebrew name, means Drawn Out.

Matthew, a Jewish name, signifies a Gift.

Roxana is a Persian name, the Day Dawn.

Harold, the Champion, is of Saxon origin.

Huldah, from the Hebrew, means a Weasel.

Eugenia and Eugenie are French, Well Born.

Constantine is Latin, signifying the Resolute.

Catharine, a Greek name, means the Pure One.—Ex.

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Secular News.

Home.

The Atlantic battleship fleet has arrived in Cuban waters, after a voyage to European ports.

The Tennessee Legislature ended its deadlock with the swearing in of 34 regular Democrats.

Thousands of pension records were destroyed as a result of fire in the Pension Bureau Building.

Rich deposits of phosphate were discovered in Montana by the United States Geological Survey.

The appointment by President Taft of a Minister to Nicaragua reopens diplomatic relations with that nation.

In the number of people to the square mile, Rhode Island leads the states with 508.5. Pennsylvania is sixth with 171.

The Land Office Commissioner in his annual report urges the development of the coal fields of the United States and Alaska.

President Taft, in a special message to Congress, urged the fortification of the Panama Canal and asked for \$5,000,000 to start the work.

The House, by a vote of 235 to 53, sustained Speaker Cannon in a ruling identical with that by which he was shorn of power last March.

It was officially admitted by the Department of Justice that it regards the Ship Trust as being beyond the jurisdiction of the United States courts.

A statement issued by Richard Olney, former Secretary of State, and others gives reasons why the Panama Canal would be safer without fortifications.

Bills will be introduced in the Missouri Legislature providing for the purchase of Mark Twain's boyhood home and the erection of a monument to the humorist.

Fish Commissioner Meehan reported to the Governor that 1,078,991,085 fish were stocked in the State's streams last year, of which amount 839,397,700 were food fishes.

A measure providing for a limited parcels post on rural free delivery routes was favorably reported to the Senate from the Committee on Postoffices and Post-roads.

Men prominent in every walk of life in Philadelphia have promised hearty co-operation in the movement to raise \$1,000,000 for the Young Men's Christian Association.

The Governor of Texas, on the eve of his retirement from office, ordered suits brought against the Missouri, Kansas and Texas and other railroads, in an effort to forfeit their charters.

The Senate Committee on Judiciary agreed to favorably report the resolution authorizing an amendment to the Constitution providing for the election of Senators by popular vote.

Fifteen bills introduced by Representative Mann in the House "by request" and providing for free trade have resulted in delaying the trade regulations with Canada, because the commissioners of the northern government misunderstood their purport.

The United States and Canadian Commissioners reached an understanding on the New Foundland fisheries question whereby Canada agrees to change existing regulations to meet the objections of the United States.

Senator Beveridge made a bitter attack upon the election of Senator Lorimer in the form of a minority report from the investigating committee. He preceded Senator Owen, who also attacked the Illinois man, declaring his election "illegal and void."

In spite of the efforts of Senator Hale to prevent its consideration, the Senate voted down, 43 to 17, his motion to adjourn and took up the Borah resolution amending the Constitution so as to provide for the election of United States Senators by direct vote of the people.

Two United States Senators are now arraigned on charges of having procured their elections by bribery. The latest charges were filed against Isaac Stephenson, of Virginia, by a committee of the State Senate. It is alleged that Mr. Stephenson spent \$50,000 to carry the senatorial primary election and the election by the Legislature. Stephenson won by only three majority. Senator Lorimer's case is now in its final stage before the Senate. A resolution declaring his election invalid and void has been introduced by Senator Owen, of Oklahoma.

Foreign.

Hundreds are dying daily in Manchuria from bubonic plague, and the disease is spreading.

Miss Fay Foster, of Chicago, won the second prize of \$500 in a waltz composition contest in Berlin.

The Portuguese Government granted the demand of the mutinous garrison at Elvans for increased pay.

China will establish a quarantine at the Great Wall to prevent the entrance of bubonic plague from Manchuria.

The boundary line between the Republic is the only serious obstacle to a peace compact between Colombia and Panama.

A terrible earthquake in Asiatic Russia killed hundreds, and bodies of 204 persons have been dug from ruined buildings in one town.

The Chinese Assembly adjourned after many stormy sessions, but accomplished much good, besides paving the way for many reforms in 1913.

More than twenty men were killed in a fight between 18 insurgents and 175 Mexican troops on the Rio Grande. The loyalists were repulsed.

The strike of the railroad employees of Portugal, which began January 11th, is ended. This will result also in a peaceful settlement of the commercial disturbance occasioned by the walkout of thousands of men in all departments of labor in sympathy with the railroaders.

Chinese residents of Manchuria oppose burning of bodies of plague victims because relatives will not be able to recognize them in the future world, and the disease is spreading as a result of the non-burial of the dead. Dispatches from Harbin say that scenes recalling the Middle Ages are enacted. Bodies half devoured by dogs are thrown into the river, carrying the infection down the Amur.

THE HUMAN CHRIST.

BY ROBERT BROWNING.

So the All-Great were the All-Loving,
too;
So, through the thunder comes a human
voice,
Saying, "O heart I made, a heart beats
here!
Face My hands fashioned, see it in My-
self!
Thou hast no power nor may'st conceive
of Mine,
But love I gave thee, with Myself to
love,
And thou must love Me who have died
for thee."

Obituary.

Obituary Notices of the members of the General Synod Lutheran churches, not exceeding 100 words, or 15 printed lines, are inserted free. All over 100 words, and all resolutions and poetry, will be charged for at the rate of one cent a word. All notices of more than 100 words not accompanied by remittance will be returned to the sender.

KLOSS.—Mr. Daniel Kloss was born August 25th, 1832, at Freeburg, Snyder county, Pa. A year later his parents moved on a farm near Mexico, Juniata county, Pa. In 1854 he united with the Lutheran church at Mifflin, Pa., Rev. L. T. Williams, pastor. The following year he became a charter member of the new Lutheran church at Center, Pa. In 1859 he was united in marriage to Margaret Shelley, of Center, to which happy union four children were born. In 1892 he and his wife moved to Tyrone, Pa., and resided with their son, D. Shelley Kloss. In 1900 they went to Wabasso, Florida, where late in 1910 he was stricken with disease incident to old age, and they returned to Tyrone. He lived about four weeks after the return and died on the 14th of December. Services were held both at Tyrone and Center by his pastor, Rev. E. M. Morgan; interment at the latter place.

Brother Kloss was a faithful and active member of the church. In his long Christian life he missed but one communion. He was for years a member of the council, Sunday-school superintendent and chorister at Center, and was often a delegate to the Central Pennsylvania Synod. In Tyrone he was a member of the council for some time and twice a delegate to the Alleghany Synod. He was a personal friend of many of our pastors, and many had been entertained by him and his good Christian wife. He is survived by his wife and four children: Mrs. W. L. Leisher, wife of Lutheran pastor, Wabasso, Florida; Mrs. R. F. Fitch, Presbyterian missionary to China; D. Shelley, cashier First National Bank, Tyrone; Charles, of Elmira, N. Y.

E. M. MORGAN.

Pastor First English Lutheran Church.

BARGAINS IN MUSLIN BEDDING.

Boggs & Buhl, of Pittsburg, Pa., is an old established department store, and one thoroughly reliable in every respect. In this issue they are advertising a sale of muslin bedding of all grades at very low prices. Now is your opportunity to get true values for your money. Do not fail to write to-day for price-list. Address Boggs & Buhl, mention the L. O. Advertisement 1919, Northside, Pittsburg, Pa.

Science and Health.

BEFORE THE DOCTOR ARRIVES.

In the case of an ordinary accident, what is the most effective aid which can be rendered by an ordinary person with ordinary appliances?

With our railways and car lines and machinery so plentiful everywhere, accidents of one sort and another are common. The most alarming cases to the layman in such matters—certainly those which arouse most concern—are those causing a flow of blood. The sight of blood is of itself ghastly, and the flow, if profuse, is likely to cause death in a few minutes. Mishaps which cause loss of blood are more likely to occur than any other class of accidents.

The general advice for such emergencies to stop the bleeding is familiar. There are two ways of checking the flow of blood—by direct pressure of finger or thumb on the open vein or artery, or by means of a pad and firm bandage over the entire wound. The treatment depends upon the location of the injury and its seriousness. In bandaging a limb the pressure should, of course, be applied at a point between the heart and the wound. The simplest plan is usually to place a snugly applied bandage between the points.

If the wound, for example, be in the hand, the constriction should be applied at the wrist or somewhere around the arm above the elbow. The philosophy of such treatment is very simple. The heart pumps the blood and the pressure merely shuts off the current.

To restore a fainting person, first lay the body in an easy position on the back and loosen all the clothing about the neck, chest and waist. Give him plenty of air, and keep him as quiet as possible. The practice of dashing cold water in the face is an excellent one, as it tends to excite respiration. The same effect is sometimes produced by gently slapping the front of the chest, or by applying smelling salts to the nose. If more treatment is required the physician is the only one who can safely apply it.

A similar treatment should be followed in the case of one suffering from a fit. It is a mistake to chafe the hands of the unconscious victim. The custom of forcing salt down an epileptic's throat is a mistaken kindness. The best thing to do is to make him as easy and comfortable as possible, and leave him to work out his fit alone. An epileptic, notwithstanding his apparent suffering, is always unconscious during the attack. The natural sleep, which follows, is the best possible restorative.

The best treatment for a dog bite is to control the circulation in the affected part. It is quite safe, for example, to suck the wound if it be done immediately. The more freely the wound bleeds, if there be any poison in it, the better. The Indians, when bitten by snakes, it will be remembered, plunge the affected part in running water to make it bleed as freely as possible. The wound should be cauterized, but until this can be done by an expert hand it is well to make every effort to cleanse it.

The bite of a rattlesnake, which is the most venomous we are likely to receive

in this latitude, should be treated in a similar way. First get rid of the poison, if possible. It is well to place a ligature about the arm or leg, above the bite, until the latter can be cauterized.

The stings of bees, hornets and similar insects are scarcely serious enough to call for more than passing attention. At the worst, the pain is likely to pass off in a few minutes. The old-fashioned plan of applying a poultice of mud to the wound is evidently based on the indications to exclude air and cool the part. A slight wash of ammonia or soda will give almost immediate relief. The reason for this appears to be due to the fact that the cause of the pain and swelling is an acid injected by the insect when it bites. It is claimed by some authorities that this poison has the property of dissolving the blood in the wound, and thus making it easier for the insect to imbibe it. By other scientific observers it is claimed that the poison paralyzes the coats of the smaller vessels and produces a local congestion favorable to a fuller meal than under ordinary conditions. In the case of the mosquito bite, which has been studied with much care of late, there is evidently a combination of these phenomena. In the case of a series of stings it is well, after local applications have been made, to keep the patient as quiet as possible until the shock has passed off.

Heat exhaustion is a comparatively common accident which every one should be able to deal with effectively. The first thing to do is, naturally, to get the victim of a sunstroke out of the sun. The coolest and most quiet place should be selected. Next try to relieve the heat of the surface, which is very great in such victims. The perspiration is checked and the temperature is very high.

The patient should always lie on his back, and in the most comfortable position possible. Cold water should be thrown on the bared head and chest, and, if possible, cracked ice placed on the head. There is nothing more that can be done with safety to the sufferer until the physician arrives. It must be borne in mind that a high degree of humidity is a leading contributory cause of sunstroke, and extra precautions should be taken against accidents under the circumstances.—Ex.

HYGIENIC CARE OF THE MOUTH.

To brush the teeth after each meal is to follow a good rule, but it is not enough to brush the teeth and tongue, though this is important; a good mouth wash should be used, especially in the morning on waking, as the mouth of even

the healthiest person is anything but wholesome. The best way to cleanse the mouth of a very young child is to use a swab made of a bit of clean, sterilized linen which has been dipped into a boric acid solution. For an older person the solution should be reasonably strong and the mouth should be thoroughly rinsed before and after cleaning the teeth, and some of the solution gargled as far down the throat as possible. If any is swallowed, no harm is done. Neglect will not only cause the teeth to decay, but will make the gums weak and unhealthy, and nothing should interfere with the morning grooming and the thorough brushing just before going to bed, as the slowing of the circulation during the night deposits a coating, and allows the secretions to become stale and thick. Unless a sore mouth is properly cared for, it will become very injurious to the stomach, and a small ulcer in the mouth can easily be cured with powdered borax, and a good remedy for canker in the mouth is to burn borax on the stove and then powder, and add a little sugar, which makes it more palatable. It is said that very many cases of anemia, blood-poisoning, etc., are due to unhygienic states of the mouth, and a little attention will keep it in a healthy condition.—Ex.

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SINNING AGAINST THE UNBORN.

Evidence of the evil effects of hard drinking upon the children of the drinker have been known and recorded from the earliest times. It is not so well known or believed that injurious hereditary effects can be traced to the moderate use of alcohol by parents. But such evidence has been obtained by several reliable and well-known investigators.

Prof. C. F. Hodge, for one, reported very remarkable hereditary effects of the alcohol given to a pair of dogs. But the amount given them daily was not sufficient to cause any visible signs of intoxication. According to the common idea that "moderation" in any amount of drink that a man can stand without showing it, these dogs were moderate users. Yet only 17 per cent. of their young were able to live, while 90.2 per cent. of the puppies of the dogs that received no alcohol were sound and healthy.

Still smaller were the quantities of alcohol that Prof. Laitinen gave to rabbits and guinea pigs, only as much proportionately as an ordinary-sized man would get in one-half a pint of beer a day. Yet the young of the rabbits and guinea-pigs receiving this small amount of alcohol showed less vitality than the young of the normal rabbits. Their average weight at birth was less than that of the normal animals; they gained in weight more slowly during the time of observation after birth.

Professor Laitinen has also obtained information of similar significance for human beings. He learned the drinking habits of 5,845 families, containing 20,008 children. Some of the parents were abstainers, some were moderate, and some were hard drinkers. The children of the moderate drinkers averaged less in weight at birth and at eight months of age than the children of the abstainers. There was also a smaller average number of teeth cut, indicating a more tardy development. The difference between the children of the abstainers and of the hard drinkers was still greater, as was to be expected.

Now moderate drinking, or what is so considered, in the father may lead to immoderate drinking in the son, has been very clearly shown by Dr. Adolf Frick, of Zurich, in a paper on "The Influence of Alcoholic Liquors upon Children." He says:

"When a member of an entirely healthy, normal family commences to drink even a considerable amount, he ordinarily endures it quite well. If he does not take unduly large quantities, he does not, as a rule, suffer serious disorders. These are the people who are always quoted as proof that alcohol is not so harmful, that a man may be a heavy drinker and yet be really vigorous.

"With the children of these people to whom wine has apparently done so much good, the case is entirely different. Usually they will show slight nervous disorders, but above all, they show a strong appetite for drink which they can resist only with difficulty, and to which, under easy opportunities for drinking, which are found everywhere to-day, they often fall victims. But not only do they acquire

the drink habit more easily, they can endure for less, or rather, they have already contracted serious disorders through alcohol. It is in just this class that delirium tremens most frequently occurs.

"The children of this second generation, almost without exception, bear indications of serious disorders, even in childhood. They almost always grow up to become drinkers, who in their turn surviving for a period dipsomania and still more severe nervous disorders finally succumb to incurable diseases. The children of this third generation, if indeed there be any, are for the most part complete idiots, epileptics, or mentally diseased.

"Thus you see that the disorders caused by the use of alcohol increase from generation to generation, until they actually exterminate the family."—Presbyterian Banner.

NO FUTURE FOR THE YOUNG MAN WHO DRINKS LIQUOR.

The young man who is so thoughtless as to form the "drink habit" cuts himself off from making a success out of life. The people are sick and tired of the effects of the drink habit. The young man whose breath is poisoned by the fumes of liquor is not welcome in any well-regulated home in this broad land. The world of business is against the young man who drinks. Read a few lines from the statutes of the State of Michigan: "No person shall be employed as engineer, train dispatcher, fireman, baggage-master, conductor, brakeman or other servant upon any railroad in any of its operating departments who uses intoxicating drinks as a beverage." What is true of Michigan will inevitably be true of Texas and every other fair State of this liberty-loving Republic. The young man who walks up to the counter and begins the formation of the liquor habit has taken the step toward ostracism socially, commercially and morally. Young man, as you lift the wine-glass to your lips, think twice before you indulge your appetite, then dash the wine-cup away and be a man.—Rev. J. P. Hicks, in the Cumberland Presbyterian.

WHAT YALE'S FOOTBALL CAPTAIN THINKS OF ALCOHOL.

Is alcohol ever valuable or even necessary in athletics?

There was a time when ale was thought to be good for men as a preventative to overstrained bodies. I never believed it did a bit of good. It may have made the men feel that they were not held by iron-fast rules of training when they were allowed a glass of ale occasionally; but it is ridiculous to even suppose they were better physically or even mentally for that slight indulgence. Over-trained men can be treated differently and better, I think, and I carried out that policy when in charge last fall; none were allowed ale or any alcoholic drinks. I've seen several good athletes ruined, as far as athletics go, by drink. Who can honestly say alcohol is good for any one, and especially who can say it is of value to athletes? There are not even two sides to that question.—Scientific Temperance Journal.

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The Lutheran Publication Society
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Miscellany.

CLEANING HOUSE ON AN OCEAN LINER.

When a liner has docked and the passengers have all passed down the gang-plank, the officers and crew do not, as might be supposed, make a dash for their homes, there to see their families and friends and have a good time until the vessel sails on the return trip. On the contrary, about the hardest work the ship people have then begins, for between docking and departure the liner must be thoroughly overhauled and cleaned from stem to stern, inside and out, and within the period of thirty-six hours.

The hull of the vessel must be entirely repainted; the funnels scraped and brightened with a fresh coat of color; every bit of the machinery inspected and tightened up; and even the masts and rigging looked after.

In the matter of cleaning up, it may be pointed out that in the case of a big liner the mere furnishing of the first cabin dining-saloon is itself a task of no mean dimensions. Such a saloon may seat nearly 500 guests without any "relay." The carpeting must be taken up and beaten; each table must be repolished; the floor must be cleaned until it shines like a mirror; every bit of paint or gilding must be carefully washed; all chairs are inspected and repolished; and many other odd jobs done before the saloon is again put at the disposal of passengers.

The same task must be accomplished with reference to the second dining-saloon, the drawing-rooms, the library, the smoking-rooms, etc. Then, too, there are some 400 staterooms, say, which must be treated in the same fashion, to say nothing of the inspection of forty bathrooms.

One of the hardest bits of work is in connection with the "furnishings." For instance, it is necessary to count, sort, and check some 30,000 pieces of linen. No linen, however, is ever washed aboard. It is placed in sacks containing each from 200 to 250 pieces, and sent in vans to the laundry. When it comes back the tiresome job of counting, sorting, etc., must again be gone through with.

The silverware also comes in for a good deal of attention. This may be to the number of 15,000 to 20,000 pieces. Glassware on a liner seldom numbers fewer than 25,000 to 30,000 pieces, while the number of dishes, plates, cups, etc., often reaches 60,000.

Every piece of this glass and china has to be washed and polished during the ship's "house-cleaning," although they have been kept scrupulously bright during the entire voyage. Each department is in charge of an employee—one for the silverware, one for the linen, one for the china, etc.—and each of these men is in turn answerable to the head steward, to whom is brought a report of the total number of pieces on hand.

Every sheet, towel, tablecloth, found to be worn to any appreciable degree is immediately discarded, for no "rags" are permitted on a first-class liner. During the course of one trip a liner will use something like three hundred Turkish towels alone and as many as a thousand smaller ones for the first-cabin people only.

In the steerage the cleaning is con-

ducted on somewhat different lines. Everything that might be damaged by water is taken out of the steerage quarters and the hose is brought into play. Then the whole steerage is scrubbed down.—Harper's Weekly.

A POLAR BILL OF FARE.

Food experts may be interested to know the sort of diet on which Commander Peary got to the Pole. Here is an interesting week's menu, as given in "Hamp-ton's Magazine":

Wednesday, Nov. 1.—Breakfast, choice of two kinds of cereal, fish forward (that is, for the sailors), sausage aft (for the members of the expedition), bread and butter and coffee; dinner, steak and tomatoes, bread and butter and tea.

Thursday, Nov. 2.—Breakfast, cereal, ham and eggs, bread and butter and coffee; dinner, corned beef and peas, duff and tea.

Friday, Nov. 3.—Breakfast, choice of cereal, fish, Hamburger on starboard (our own) table, bread and butter and coffee; dinner, pea soup, fish, cranberry pie, bread and butter and tea.

Saturday, Nov. 4.—Breakfast, cereal, meat stew, bread and butter and coffee; dinner, steak and tomatoes, bread and butter and tea.

Sunday, Nov. 5.—Breakfast, cereal, brooze (Newfoundland hard biscuit, softened and boiled), bread and butter and coffee; dinner, salmon, trout, fruit and chocolate.

Monday, Nov. 6.—Breakfast, cereal, beans and brown bread, butter and coffee; dinner, liver and bacon, macaroni and cheese, bread and butter and tea.

Tuesday, Nov. 7.—Breakfast, oatmeal, ham and eggs, bread and butter and coffee; dinner, corned beef and creamed peas, duff and tea.

IN LIGHTER VEIN.

My Machine.

Rich men are tooting around to-day
In their machines;
Six-cylindred demons of red and gray
Are their machines.
Mine is smaller and not so fast,
But it always gets me there at last,
And perhaps some day it will take me past
The big machines.
Many's the land I have traveled through
On my machine,
With many a stalwart man and true
On my machine.
Lovers a-many, in sorry plight,
On roughest road and darkest night,
I've carried safely through storm and fight
On my machine.
I've speeded on Afric's sandy shore
On my machine.
I've heard the Arctic breakers roar
From my machine.
The Alps and the Andes heights I've scaled;
Through every continent I've sailed;
At never an obstacle have I quailed
On my machine.
Time and labor are easy to save
On my machine.
The work is plain (and the errors grave)
On my machine;
But just the same I hammer along,
Putting the R's where the E's belong—
Please, Mr. Editor, buy the song
From my machine.

—Boston Transcript.

An amusing story is told at the expense of a lady who had offered to accommodate one of the visitors at a recent religious conference. The minister presented himself, and, the first greetings over, the lady said:

"Oh, I do hope you are not a teetotaler, like so many ministers at the present day are!"

He replied that he was not.

"Oh, I am so glad!" was the rejoinder. "Teetotallers are always wanting cocoa, coffee or lemonade; and we have such splendid water."—Ex.

Regular Customer—"There used to be two or three little bald spots on the crown of my head, away back. Are they there yet?"

Barber—"No, sir, it ain't so bad as all that. Where those spots used to be, sir, there's only one now."—Chicago Tribune.

Old Gent (awakened at three in the morning) — "Great snakes! What on earth's the matter down there?"

Gay Students—"Would you allow us, sir, to smell your lilac bush?"—Fliegende Blätter.

Prospective Lodger—"Oh, we shan't want much for meals!"

Landlady—"I do 'ope, sir, you ain't one o' them 'erbaceous boarders!"—Punch.

Friend—"Did your late husband have any relatives?"

Rich Widow—"Only at Christmas and at his death."—Judge.

"Is there any soup on the bill of fare?"

"No, sir; there was, but I wiped it off."—Harvard Lampoon.

"Sir, you are the biggest scoundrel that I know."

"Sir, you forget yourself."—Bon Vivant.

FAMILY OF FIVE

All Drank Coffee from Infancy.

It is a common thing in this country to see whole families growing up with nervous systems weakened by coffee drinking.

That is because many parents do not realize that coffee contains a drug—*caffeine*—which causes the trouble.

"There are five children in my family," writes an Iowa mother, "all of whom drank coffee from infancy up to two years ago.

"My husband and I had heart trouble and were advised to quit coffee. We did so and began to use Postum. We now are doing without medicine and are entirely relieved of heart trouble.

(*Caffeine* causes heart trouble when continually used as in coffee drinking.)

"Our eleven-year-old boy had a weak digestion from birth, and yet always craved for, and was given, coffee. When we changed to Postum he liked it, and we gave him all he wanted. He has been restored to health by Postum and still likes it.

"Long live the discoverer of Postum!" Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Business Corner.

WEEK ENDING JANUARY 13, 1911.

Remittances from the following subscribers have been received. The change of date on the address label will indicate the credit given on account.

Subscribers should always notify us if their names do not appear in the following list, and the date on the address label is not changed within two weeks after the remittance is made.

COLORADO.

Rev. D. Harbaugh, M. Klemmedson, Rev. R. B. Wolf, Ed. Sommers, I. R. Walp, Miss Elizabeth Baughman.

FLORIDA.

Margaret Newman.

ILLINOIS.

Rev. S. N. Carpenter, Miss Carrie B. Lipe, Crawford D. Bradle, Mrs. J. B. Barringer, Miss Nellie Miller, Mrs. Eliza Welge, Mrs. Henry Berhenke, D. P. Shambaugh, Rev. J. M. Bailey, Miss Mabel Tobias, Mrs. Hattie Breneman, Miss Tillie Royer, John Bradle, Mrs. E. J. Shipton, John Beck, Adam A. Krape, W. T. Schell.

INDIANA.

Rev. E. E. Neibel, Rev. Louis W. Nord-sick, Mrs. Christina Wetzell, Mrs. Philip Sprener, Mrs. Henry L. Souder, Solomon Doty, Mrs. C. H. Lake, Samuel P. Bech-dol, Elias Scholl.

IOWA.

Mrs. Jno. D. Rambo, Mrs. John Cramp-ton, E. A. Shambaugh, Mrs. W. W. Wit-mer.

KANSAS.

Mrs. Henry Bergman, Mrs. Mary A. Wynn, W. H. H. Barger, Chas. P. Han-gen, Miss Kate Wingler, Mrs. Mary L. Schell.

MARYLAND.

Mrs. Robert Andrews, Mrs. Tilden F. Hare, M. S. Ahalt, Mrs. Ella C. Murray, Miss Annie E. Duphorne, Miss Martha B. Rowe, Mrs. Henry F. Maxell, Mrs. S. S. Rohrer, Miss Jennie Harman, Mrs. Wel-ter A. Mobley, Wm. W. Stover, Miss Sarah C. Trump, Miss A. M. Tritle, Mrs. L. J. Bell.

MASSACHUSETTS.

Mrs. B. E. Baker.

MICHIGAN.

Russell Buhner, Miss Clara Rinker.

MISSOURI.

Miss B. Schwarzenbach, Mrs. Mary Musler.

NEBRASKA.

Miss Julia Quam, Geo. Leamer.

NEW JERSEY.

Mrs. Eli Heller, L. E. Forshay.

NEW YORK.

Mrs. Anson I. Cady, Rev. H. Denni-son Hayes, Mrs. Geo. Barrett, A. C. Krake, Ira Lints, Benson Towris, Rev. I. J. Delo, A. J. Sutherland, M. V. Zimmer-man, L. C. Traver, Miss Florence Shafer, Geo. H. Shultz.

NORTH CAROLINA.

Rev. R. A. Goodman.

OHIO.

Mrs. Elizabeth Moore, Rev. L. A. Harshman, J. S. Merideth, Mrs. Jacob Bechtel, Rev. G. H. Weber, C. C. Living-ston, A. R. Eberhart, Rev. A. J. B. Kast, J. Y. Kauffman, Mrs. Jno. Wise, Miss D. Wyandt.

PENNSYLVANIA.

Aaron Wolf, Miss Aggie Rodgers, Mrs. Frank Dale, Mrs. Wm. Kreiling, Mrs. The. Sjoman, Miss Mary E. Metz, J. G. Kaufman, D. E. Lerch, L. K. Beggle, Mrs. M. J. Haller, Mrs. H. C. Stiffler, E. L. Taylor, W. K. Brunner, Mrs. Lizzie Lauffer, Rev. Fred W. Barry, Mrs. Anna B. George, Mrs. John Newhouse, Mrs. Chas. Richard, Mrs. Geo. Vetter, J. H.

Gensinger, C. F. Girtton, Mrs. Henry Moritz, Jos. H. Briner, J. W. Girtton, Mrs. Sue M. Martin, Mrs. A. K. Croll, Rev. O. C. Roth, H. K. Long, Mrs. John Brill-hart, Mrs. W. L. Wein, Mrs. S. M. Isen-berg, Emanuel Rugh, Rev. S. Barclay Uber, Mrs. J. V. Smith, Miss Amelia Dipner, H. M. Shippe, Geo. Merckley, J. A. Tawney, Albert E. Ebbert, U. G. Shook, Mrs. John W. Immell, Miss Amelia Eichelberger, Mrs. S. W. Froelich, Miss Mary E. Gorgas, Mrs. Sarah M. Harner, Rev. Stewart W. Herman, Home for the Friendless, Mrs. W. R. Miller, Mrs. Geo. Parker, C. W. Weber, John G. McGraw, C. L. Croft, H. R. Dorr, W. H. B. Spran-kle, Dr. Ed. L. Miller, Ella D. Fehl, Mrs. Margaret McCaulley, Henry Shaner, Mrs. Josiah Klingensmith, Miss Addie E. Es-linger, Mrs. J. A. Cornelius, John W. Temple, Mrs. Julia Mehring, S. S. Meh-ring, Mrs. J. B. Klingensmith, Samuel Keagy, Mrs. Susannah Emery, Rev. E. H. Gerhart, Mrs. H. L. Waidlich, Newton H. Sanders, J. W. Lansinger, A. T. Berk-heimer, John W. Gonger, Mrs. J. Miles Derr, J. M. Detzler, E. S. Felix, Mrs. Clara Griffith, M. V. Thomas, Miss Lil-lian Ruffner, Emanuel Sowers, W. G. Wilson, Miss Martha Shoffner, Miss R. J. Gulick, Mel. Ricker, Mrs. Elizabeth B. Hain, Sister Mary Barbehenn, Rev. W. H. Gotwald, Mrs. Chas. Lentz, Mrs. M. Burkholder, John S. Hartman, Mrs. R. Beller, Mrs. M. J. McCune, C. H. Biggi, Mrs. Allen Fultz, Mrs. Annie Bennett, Chas. T. Quinter, Rev. R. B. Starks, Mrs. Catherine Wagenseller, Rev. Norman S. Wolf, Samuel J. Fritz, A. E. Rayman, Mrs. Chas. Shutter, Miss Tillie Fisher, Geo. S. Bollinger, A. F. Heckman, Mrs. I. A. Gates, Jacob Luppold, Mrs. Kate Kendrick, S. Clinton Martin, Geo. E. Ammon, Elijah Gohn, Henry Gruver, Mrs. E. G. Smyser, Mrs. Sarah Fisher, Mrs. M. E. Gerhard.

VIRGINIA.

Rev. Jas. A. Mahood.

WASHINGTON.

Miss Florence Kilmer, I. W. Woods.

WISCONSIN.

Albert Albright.

WEST VIRGINIA.

Rev. R. A. Stemple.

LOOKING FORWARD TO SEED TIME.

These mid-winter days and evenings are the time to look forward to and plan for spring planting. It is a good plan to make a diagram of the ground you are going to plant, whether it is acres or rows. In this way you will be able to seed more economically and get larger crops. The selection of varieties goes right along with this, and then, last, and perhaps most important of all, is the selection of your seedsman. It is, of course, all right to write to a number of firms for their catalogues if you are in doubt where to buy, but this is unnecessary if you write to a house having a reputation for selling only honest seed. There are a number of seed houses you are perfectly safe in dealing with, but not any seedsman stands higher than the well-known, half-century-old firm of J. J. H. Gregory & Son. Gregory and Honest Seed have become synon-ymous, and this splendid firm has cus-tomers who have been on its books for years. Seeds have a standard of price value, and when you buy of Gregory you know that you are not only getting honest tested seed but maximum qualities as well. The annual catalogue has just been issued for 1911. Those who have it in past years will certainly want it this time, while new customers among the readers of this paper will find it a most valuable help. A postcard to J. J. H. Gregory & Son, Marblehead, Mass., will bring you a copy by return mail.

Church Notice.

Philadelphia Luther League.

The mid-winter convention of the Phila-delphia District Luther League will be held on Tuesday evening, January 24, 1911, at St. Stephen's Lutheran church, 40th street and Powelton avenue. The convention will be an echo meeting of the recent State and Na-tional conventions. The speakers will include Revs. F. K. Fretz, Ph. D., and I. C. Hoffman, and Messrs. W. C. Stoever, Esq., and E. A. Miller, Esq. The hymns, prayers and psalms will be those that were used at the recent conventions.

The Markets.

United States Bonds.

New York, January 16.—United States Government bonds closed as follows:

	Bid.	Asked.
2s, reg., 1930	100 $\frac{3}{4}$	101 $\frac{1}{4}$
2s, coup., 1930	100 $\frac{3}{4}$	101 $\frac{1}{4}$
3s, reg., 1918	102	102 $\frac{1}{2}$
3s, coup., 1918	102	102 $\frac{1}{2}$
4s, reg., 1925	115 $\frac{1}{2}$	116 $\frac{1}{2}$
4s, coup., 1925	115 $\frac{1}{2}$	116 $\frac{1}{2}$
Panama 2s, '30, reg.	100 $\frac{1}{2}$	
Panama 2s, '38, reg.	100 $\frac{1}{2}$	

The Philadelphia Markets.

PHILADELPHIA, January 16, 1911.
WHEAT unchanged; No. 2, red, in export elevator, 97a98c.; No. 1, Northern export elevator, \$1.19 $\frac{1}{2}$ al 20 $\frac{1}{2}$.
Corn steady, but demand moderate; No. 2, yellow, for local trade, 52 $\frac{1}{2}$ a53c.
OATS quiet, but steady; No. 2, white, natural, 38a38 $\frac{1}{2}$ c.
BRAN firm, good demand; winter, in bulk, \$25.50; spring, in sacks, \$25.50.
REFINED SUGARS steady; powdered, \$4.00; granulated, \$4.80; Confectioners' A, \$4.00; Keystone A, \$4.55.
BUTTER weak and $\frac{1}{2}$ a1c. lower; extra Western creamery, 29c.; extra nearby prints, 30c.
EGGS weak 1c. lower; Penn. and other nearby firsts, free cases, 20c. at mark; West-ern firsts, free cases, 20c. at mark; West-ern receipts, free cases, 28c. at mark.
LIVE POULTRY unchanged; fowls, 14 $\frac{1}{4}$ a 16c.; old roosters, 11a11 $\frac{1}{2}$ c.; spring chick-ens, 15a15 $\frac{1}{2}$ c.; ducks, 17a18c.; geese, 15a 16c.; turkeys, 20a21c.
DRESSED POULTRY firm, good demand; turkeys nearby, 25a26c.; do. Western, choice, 24a25c.; do. do. fair to good, 22a23c.; fowls, nearby, 17c.; do. Western, 14a17c.; roast-ing chickens, nearby, 14a18c.; do. Western, 13a17c.; ducks, nearby, choice, 18a20c.; do. do. fair to good, 15a17c.; do. Western, choice, 18a19c.; do. do. fair to good, 14a 16c.; geese, Western, 11a12c.
POTATOES firm, good demand; Penn. near-by, per bushel, 70a73c.; New York, choice, per bushel, 55a57c.; do. fair to good, 45a 50c.; Jersey, choice, per basket, 30a35c.; do. No. 2, 15a20c.
FLOUR firm, but quiet; winter clear, \$3.65a 3.90; straight, \$4.10a4.25; patent, \$4.35a 4.80; Kansas, straight, sacks, \$4.65a4.85; spring, clear, \$4.25a4.50; straight, \$4.75a5; patent, \$5.25a5.50.
HAY steady, fair demand; timothy, No. 1, large bales, \$20.50; No. 1, small bales, \$20; No. 2, \$18a19; No. 3, \$15a16; clover mixed, No. 1, \$16.50a17; No. 2, \$14.50a15.
The Cattle Market.
Receipts for week ending Saturday even-ing, January 14: Beef cattle, 3,509; sheep and lambs, 9,345; hogs, 5,098; calves, 1,428.
BEEF CATTLE.—Demand was fair, offer-ings sufficient and prices steadily maintained. Ohio and Illinois stock predominated. Cows and calves closed steady under a seasonable inquiry. Quotations: Steers, average best, \$8.80a9.00; choice, \$6.62 $\frac{1}{2}$ a6.75; good, \$6.50a6.62 $\frac{1}{2}$; medium, \$6.25a6.37 $\frac{1}{2}$; common, \$5.86a6.12 $\frac{1}{2}$; bulls, \$4.50a5.50; fat cows, \$3.25a4.85; thin cows, \$2.25a3.10; milch cows, common to choice, \$4.0a6.5; extras, \$7.5; veal calves, steady, exceptional lots, \$10a 10.50; good to choice, \$9a9.50; medium, \$7a8; common, \$5a6; Westerns, \$5a6.50; grassers, \$3a4.50.
SHEEP AND LAMBS.—Sheep were advanced a fraction under moderate supplies and ac-tive trading. Lambs ruled firm. There was a satisfactory clearance. Quotations: West-erns, extra, \$4.50a4.75; choice, \$4.25a4.50; good, \$4a4.25; medium, \$3.50a4; common, \$2.50a3; ewes, heavy, fat, \$4a4.25; lambs, extras, \$7a7.10; good to choice, \$6.75a7; medium, \$6.25a6.50; common, \$5.50a6.
HOGS.—Conditions were steady, with ship-ments under good control. Quotations: West-erns, as to size and quality, \$11.50a11.75.
CARRY DRESSED STOCK.—Full values were realized on the most desirable meats and in-cultry was fairly active. Quotations: steers, 9a10 $\frac{1}{2}$ c.; cows, 6a9c.; veal calves, 10a 15; extra calves, 16c.; Westerns, 10a12c.; grassers, 8a10c.; country dressed, 10a14c.; extra, 14 $\frac{1}{2}$ c.; sheep, 7a8c.; extra wethers, 8c.; lambs, 11a12c.; extra lambs, 13c.; hogs, 11 $\frac{1}{2}$ c.